al-Walaa` wal-Baraa` as Revealed in Surat aal-'Imraan (1/2)

In the Name of Allâh, the Most Beneficent, the Most Merciful

by Khaalid al-Ghareeb

The legal meaning of Al-Wala' (love, support, help, follow, etc.) is to totally agree with the sayings, deeds and beliefs which please Allah and the persons whom He likes.
In an age where truth is presented as falsehood, righteousness is translated to rebelliance and the preserving of ones land and dignity is called terrorism, there will naturally arise many confusions about the pillars of Iman and the facts of Islam. Those in whose hearts there is a deviation find it expedient to twist the meaning of many sacred texts because it does not conform with their desires and motives. Not even the principles of Al-Aqeedah can escape their ploys. Al-Wala'u wa Al-Bara' is the creed that guides all the actions and sayings of a Muslim and it is by its practice and application that the ranks of the believers vary. It is imperative that this creed be unambiguous to the Muslim's mentality in order that it manifests and materialises correctly in his actions.

28. Let not the believers take the disbelievers as Awliya' (supporters, helpers, etc.) instead of the believers, and whoever does that will never be

helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself (ie. His Punishment), and to Allah is the final return.

29. Say [O Muhammad (s.a.w.)]: "Whether you hide what is in your breasts or reveal it, Allah knows it, and He knows what is in the heavens and what is in the earth. And Allah is Able to do all things".

The Occasion of Revelation

The *Ayah* (verse) was revealed concerning a group of believers who had Jewish friends. Those believers were giving *Muwalat* (support, help, etc.) to these Jews. Some of the *Sahabah* (r.a.a.) said to those believers: "Keep away from those Jews and beware of their friendship for they could seduce you away from your religion and guide you astray after you have believed". However this group of believers disobeyed the advice and remained loyal to their Jewish friends; and so Allah (s.w.t.) revealed "Let not the believers take the disbelievers as *Awliya*".

Al-Qurtubi also reports in his *Tafseer*, narrated by Ibn Abbas (r.a.a.) that the *Ayat* was revealed with respect to 'Ubadah bin us-Saamet Al-Ansari Al-Badri who had a coalition of Jews. On the day of Al-Ahzaab, 'Ubadah said to the Prophet (s.a.w.): "O Prophet of Allah, I have a fellow of five hundred Jews; I see that they should come with me for support against the enemy". In this incidence, Allah (s.w.t.) revealed the aforementioned *Ayat.*

The General Meaning of the *Ayah*

Allah (s.w.t.) forbids His Believers from exhibiting any form of *Muwalat* to the disbelievers. This includes the manifestation of love and compassion to strengthen the ties with them or to regard them as companions and friends because of their kinship or acquaintance. The Believer can not be an ally of Allah's enemies and it is impossible for a person to combine the love of Allah (s.w.t.) and the love of his enemies because this is a combination of opposites; therefore, he who loves Allah, must also hate His enemies.

It is forbidden upon the Muslim to give *Muwalat* to the disbelievers and forsake the believers. There is no association or relationship whatsoever between *Iman* and *Kufur*. The preceding noble *Ayat* forewarns us from *Muwalat Al-Kafireen* and alerts us to the consequences of such an action, with one exception being in extreme necessity when one must avoid or protect oneself from the harm or injury inflicted upon by disbelievers by presenting an outer appearance that belies what one conceals inside. This is known as *Taqiyyah*, and it is only permitted under such circumstances.

The noble *Ayat* concludes by strongly threatening those who disobey Allah and show *Muwalat* to the disbelievers. This threat indicates the magnitude of such a sin.

The Definition of *Al-Wala'u wa Al-Bara'* in the Islamic Belief

The legal meaning of *Al-Wala'* (love, support, help, follow, etc.) is to totally agree with the sayings, deeds and beliefs which please Allah and the

persons whom He likes. *Al-Bara'* (despise, desert, keep innocent of, etc.) is the complete opposite of *Al-Wala'* and it is to disagree with everything that Allah hates and condemns. Hence, there are four issues related to the belief in *Al-Wala'u wa Al-Bara'*, those being: the sayings, the deeds, the beliefs and the individual persons. Some of the things that pleases Allah (s.w.t.) are the saying of *Dhikr*, the deed of *Jihad*, the belief in His Oneness and the love of the believing person. Backbiting, fornication, *Shirk* and disbelief are some of the things that are hated by Allah (s.w.t.) and must also be hated by the Believer.

The Rank of the Belief in *Al-Wala'u wa Al-Bara'*

The belief in *Al-Wala'u wa Al-Bara'* occupies a meritorious rank in the Islamic *Aqeedah*. This can be understood from the following reasons:

- ***Al-Wala'u wa Al-Bara'* is part of the *Shahadah* (testimony of faith) that being *'La ilaha'* which is the portion from *'La ilaha illallah'*. This means to be free and immune from all that is worshiped besides Allah (s.w.t.) as He the Almighty states: "And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): 'Worship Allah (alone), and avoid (or keep away from) *Taghut* (all false deities, ie. do not worship *Taghut* besides Allah)" (16:36).**
- **The eminent creed of *Al-Wala'u wa Al-Bara'* is the strongest bond of *Iman*. Al-Barra' bin A'aazeb (r.a.a.) narrates that the Prophet**

(s.a.w.) said: "The strongest bond of *Iman* is the love for Allah's sake and the hatred for Allah's sake" (Reported by Imam Ahmad).

- **It is one of the basis by which the heart can experience the beauty of *Iman* and absolute assurance. The Prophet (s.a.w.) said: "Whoever possesses the following three (qualities) will have the sweetness (delight) of faith: The one to whom Allah and His Messenger become dearer than anything else, who loves a person and he loves him only for Allah's sake, and who hates to revert to atheism (disbelief) as he hates to be thrown into the fire". [Bukhary and Muslim]**
- **It is the foundation by which all relationships and dealings in a Muslim community is built upon as described by the Prophet (s.a.w.): "None of you will have faith till he likes for his (Muslim) brother what he likes for himself" (Bukhari), and by Wisdom of the Almighty: "The believers are nothing else than brothers (in Islamic religion)" (49:10).**
- **The great and abundant reward is due to those who are characterised by the love of each other for the sake of Allah (s.w.t.). The Prophet (s.a.w.) articulates: "Those who love me will be (standing) upon pulpits made of light on the day of Resurrection". He (s.a.w.) also said: "There will be seven (categories of people) for whom Allah will Shed (Protect) under His Shade, when there will not be any shade except His", one of those categories is "Two men who loved each other for Allah's sake. They**

congregate for His Sake, and they separate for His Sake".

- **It is the most powerful tie or relationship that links between people. Allah (s.w.t.) has given it the precedence and priority over all types of ties by Asserting: "Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are *Fasiqun* (the rebellious, disobedient to Allah)" (9:24).**
- **It is by the means of the creed of *Al-Wala'u wa Al-Bara'* that Allah grants His *Walayah* (the protection, power, authority and kingdom). Ibn Jareer reports the saying of Ibn Abbas (r.a.a.): "He who loves for Allah's sake and hates for Allah's sake, he who gives *Muwalat* (support, help, etc.) for Allah's sake and exhibits enmity for Allah's sake, will attain Allah's *Walayah*".**
- **The relationship of *Al-Wala'u wa Al-Bara'* will be theonone to remain on the Day of Reckoning as foretold by Allah the All-Knowing: "When those who were followed, disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them" (2:166).**
- **He who loves other than Allah and His Religion and hates Him (s.w.t.), His Religion or followers is a definite disbeliever, "And if any**

amongst you takes them (Jews and Christians) as *Awliya'*, then surely he is one of them" (5:51).

The *Al-Wala'u wa Al-Bara'* is an integral part of *Iman* and is necessary for its perfection. In a Hadith: "He who loves for Allah's pleasure, hates for Allah's pleasure, donates for Allah's sake and deprives for Allah's sake, then that person has perfected his *Iman*" [Sound Hadith related by Ahmad and Tirmithi] n

al-Walaa` wal-Baraa` as Revealed in Surat aal-'Imraan (2/2)

In the Name of Allâh, the Most Beneficent, the Most Merciful

by Khaalid al-Ghareeb

Peace accords with Zionists, American colonialism and crusade in the Gulf, sincere scholars tortured and kept behind bars, are only some of the serious contemporary violations of Allah's Code, Al-Wala'u wa Al-Bara', practised by those who are in our authority!! This is expectable when hypocrisy raises its voice and tries to disfigure the meaning of some Qur'anic Rulings to brain-wash the general Muslim masses. For Islam to triumph again, the Ummah must firstly interpret the Holy Qur'an the way that our righteous predecessors interpreted it: clearly, honestly and prophetically, fearing no one except Allah.

118. O you who believe! Take not as (your) Bitanah (advisers, consultants, protectors, helpers, friends, etc.) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayaat (proofs, evidences, verses) if you understand.
119. Lo! you are the ones who love them but they love you not, and you believe in all the Scriptures [ie. you believe in the Taurat (Torah) and the Injeel (Gospel), while they disbelieve in your Book, the Qur'an]. And when they meet you, they say, "We believe". But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allah knows what is in the breasts (all the secrets)."
120. If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become Al-Muttaqun (the pious and righteous persons), not the least harm will their cunning do to you. Surely, Allah surrounds all that they do.

In part 1 **of this article, we defined the term *Al-Wala'u wa Al-Bara'* in the Islamic Creed and exposed the rank of this great belief, guided by *Ayaat* 28 and 29 of Surat Al-Imran. Here we continue to examine the implications of *Al-Wala'u***

wa Al-Bara' **and reveal the rights and dimensions of this fundamental concept.**

The Occasion of Revelation

Allah warned the Muslims to guard against the hypocritical attitude of the Jews who lived in the suburbs of Al-Madinah. The two clans, 'Aus and Khazraj, had been on friendly terms with them from very ancient times and kept sincere relations with them even after embracing Islam. In contrast to this, the Jews, who had turned into the enemies of the Holy Prophet (s.a.w.) and his Mission, could not be friendly with anyone who had joined the new Movement. Accordingly, they kept up an outward show of friendship with the Ansaar, but in their hearts they had become their bitter enemies. They, however, exploited this outward friendship and tried to sow seeds of dissension and create chaos in the Muslim community. They also tried to draw out secrets from the Muslims and pass them on to their enemies. That is why Allah has warned the Muslims that they should not take such people into their confidence.

The General Meaning of the Verses

In the discourse preceding these verses, Allah (s.w.t.) clearly describes the miscreant behaviour and false arguments of the People of the Book and how they conceal hatred to Muslims and try their best to fight them. After this, comes the Eternal and Divine Warning; to take not those outside our religion into our confidence by revealing our secrets to them and regarding them as our ***Bitanah*** **(advisers, consultants, protectors, helpers, friends, etc.) since they will never miss an**

opportunity to exploit any of our weakness and they ever desire our harm. We have seen and are seeing this malice so many times from their speech, but what they conceal in their hearts is far worse.
This Qur'anic insight into the nature of the dark souls and the hidden feelings of our enemies, casts a light for our consciousness pertaining to every time and place in order that we learn from these signs and become wise and cautious in our relations with them. Yet, the people of this living Qur'an are still in inadvertence and negligence, while their hostile enemy continues to deceit and conspire against them during the night anday. It is strange and ironic that we show love to people, who reject our Book and proclaim their grievance against us!

The Rights of *Al-Wala'*

Any Muslim who claims to have *Iman* must fulfil its conditions and requirements in order to deserve that title. Undoubtedly, fulfilling the rights of *Al-Wala'* (to love, support, help, follow, defend, etc. Islam and Muslims) and fulfilling the rights of *Al-Bara'* (to despise, desert, denounce, maintain innocence of and immunity from, etc. *Kufr* and *Kuffar*) is the true manifestation of the Muslim's adherence to this *Deen*. The rights of *Al-Wala'* towards Islam and Muslims can be concisely presented by the following:

- **The migration from a non-Musilm land to a Muslim land to safeguard the Religion, with exception to those who are weak and**

oppressed, and those who cannot migrate due to geographical and contemporary political reasons. Also in strict exemption are those who migrate to a Disbelievers land to spread Islam, seek medical treatment, business or necessary knowledge provided that that Muslim is knowledgeable in Islam and is able to preserve his religion, openly practice Islamic rituals without compromise and maintain the rights of *Al-Wala'u wa Al-Bara'*.

- **Supporting and helping any Muslim community, whether it is by our sayings, souls or wealth in all matters of *Deen* and *Dunia*. Allah (s.w.t.) Says: *".. but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance."* [8:72]**
- **Sharing the times of joy and the times of agony with other fellow Muslims. The Prophet (s.a.w.) said: "The believers in their mutual love, are like the human body where when the eye is in agony, the entire body feels the pain; when the head aches, all the body will suffer." [*Muslim*] Showing concern in Muslims' issues and circulating their news in the media is included in this category.**
- **The Muslim must like for his brethren the acquiring of good and repelling of evil, in the same way that he loves these for himself. The Prophet (s.a.w.) said: "None amongst you (truly) believes till he loves for his brother that which he loves for himself." [Muslim]**

- **The abstinence from abusing, mocking or backbiting other Muslims. Allah (s.w.t.) has likened this to eating the flesh of the Muslim [49:11-12].**
- **To belong to the Muslim *Jama'a* (community) in unity and to avoid division as Allah Orders *"And hold fast, all of you together, to the Rope of Allah (ie. this Qur'an), and be not divided among yourselves."* [3:103] and by the Prophets (s.a.w) saying: "Whoever dissociates oneself from the *Jama'a* by the span of the hand will die a *Jahili* (the age of ignorance) death."**

The Rights of *Al-Bara'*

To become a *Mu'min*, it is not sufficient for the Muslim to merely fulfil the rights of *Al-Wala'* towards Islam and Muslims, he must also sincerely fulfil the rights of *Al-Bara'* towards *Kufr* and *Kuffar*. The most important of these rights include:

1. **Despising *Kufr* (disbelief), *Shirk* (polytheism), and their people; and to maintain your enmity towards them as stated in Allah's Words: *"Indeed there has been an excellent example for you in Ibrahim (Abraham) and those with him, when they said to their people: 'Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has started between us and you, hostility and hatred for ever, - until you believe in Allah Alone'."* [60:4]**
2. **Taking not the Kuffar as Awliya' (supporters, helpers, etc.), dealing with them in affection because Allah (s.w.t.) commands: *"O you who believe! Take not my enemies and your enemies (ie. disbelievers and polytheists, etc.) as friends, showing affection towards them."* [60:1]**

3. **Migrating from their lands and not travelling to it except in necessity. Narrated Samurah bin Jundub (r.a.a.): Allah's Messenger (s.a.w.) said: "Anybody (from among the Muslims) who meets, gathers together, lives, and stays (permanently) with a *Mushrik* (polytheist or a disbeliever in the Oneness of Allah, etc.) and agrees to his ways, opinions, etc. and (enjoys) his living with him (*Mushrik*) then he (that Muslim) is like him (*Mushrik*). [Abu Dawud]**
4. **Not to imitate the *Kuffar* in their religious rituals or their way of life as stated by the Prophet (s.a.w.): "Whoever imitates a (group of) people, then that person is one of them." The Prophet (s.a.w.) taught us that: "Jews and Christians do not dye their hair so you should do the opposite of what they do." [Bukhari]**
5. **Avoiding their company and friendship as Stated by Allah: *"And incline not toward those who do wrong, Lest the Fire should touch you , and you have no protectors other than Allah, nor you would then be helped."* [11:113], especially with those who mock and ridicule Islam.**
6. **In dealing with the *Kuffar*, no compromise in religion for the sake of courtesy and respect should be offered. Allah (s.w.t.) Said: *"They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you."* [68:9] Furthermore, the Monotheist must not ask Allah forgiveness and mercy for the *Kafir* as Commanded by Allah: *"It is not (proper) for the Prophet and those who believe to ask Allah's Forgiveness for the Mushrikun even though they may be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief)."* [9:113]**

It should be remembered, that our enmity for the *Kuffar* as regulated by *Al-Bara'* does not mean that the Muslim can be unjust and offend

those *Kuffar* who are not transgressors. Allah (s.w.t) Commands justice and beneficence, *"Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily Allah loves those who deal with equity."* [60:8] Notice that Allah Said 'to deal justly and kindly' with them and did not Say, 'to show them love and take them as Awliya'*.*
Finally, we should be amongst those who Allah Praises: *"You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers, or their sons, or their brothers or their kindred (people). For such he has written Faith in their hearts, and strengthened them with Ruh (proofs, light and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allah is pleased with them, and they with Him. They are the Party of Allah. Verily, it is the Party of Allah that will be the successful."* [58:22].

Love and Hate and the Declaration of Faith.

Love is the source of loyalty and hate is the source of oppositio n; it is by this that both the heart and the hand are moved to a ct. Love inspires intimacy, concern and help; hate provokes obstr uction, enmity and rejection. Love and hate are both related to t he declaration of faith and constitute essential elements in it. Th e evidence of this from the Qur'an and the Sunnah is considerab le. As for the Qur'an, consider the following ayat: "Let not the be lievers take disbelievers for their friends in preference to believer s. Whoever does this has no connection with Allah unless you ar e guarding yourselves against them as a precaution. Allah bids y ou to beware (only) of Himself. And to Allah is the journeying." (3:28). And He says: "Say, (O Muhammad, to mankind): 'If you love Allah, follow me; Allah will love you and forgive you your wrong actions. Allah is Forgiving, Compassionate.' Say: 'Obey Allah and t he Messenger.' And if they turn away, then surely Allah does not love the disbelievers." (3:31-32). Speaking of the aims of the enemies of Allah, He says: "They long for you to disbelieve even as they disbelieve, so that you may be the same (as them). So do not choose friends from amo ng them until they go out in the way of Allah." (4:89) and also: " O you who believe! Do not take the Jews and the Christians for friends. They are friends of one another. And whoever of you ta kes them for friends is (one) of them. Surely Allah does not guid e wrongdoing people." (5:51) and lastly: "O you who believe! Who ever of you becomes a rebel against his deen, (know that in his place) Allah will bring a people whom He loves and who love Hi m, humble towards the believers, harsh towards the disbelievers, striving in the way of Allah, and not fearin g the blame of any blamer" (5:54). We will mention only

a few of the many hadith and reports of the Companions on this subject: Imam Ahmad reports from Jarir ibn Abdullah that the Prophet, may Allah bless him and grant him peace, made him swear an oath to 'offer counsel to every Muslim and to steer clear of every disbeliever.'45 Ibn Shayba reports that the Prophet said, “The strongest bond of faith is love for the sake of Allah and enmity for His sake.”46 Ibn Abbas reports that the Prophet said, “The strongest bond of faith is loyalty for the sake of Allah and opposition for His sake, love for the sake of Allah and enmity for His sake.”47

Ibn Abbas is also reported to have said, “Whoever loves for the sake of Allah, and hates for the sake of Allah, and whoever seals a friendship for His sake, or declares an enmity for His sake, will receive, because of this, the protection of Allah. No one may taste true faith except by this, even if his prayers and fasts are many. People have come to build their relationships around the concerns of the world, but it will not benefit them in any way.”48

Shaikh Sulaiman ibn Abdullah ibn Muhammad ibn Abdul Wahhab explained the words of Ibn Abbas by saying that the meaning of 'to seal a friendship for the sake of Allah' indicates the obligation of establishing relationships of love and trust for His sake; this is friendship for the sake of Allah. It also indicates that simple affection is not enough here; indeed what is meant is a love based upon alliance. This entails assistance, honour, and respect. It means being with those whom you love both in word and deed. 45 Imam Ahmad, Musnad, 4/357-8. 46 Abu Bakr Abdullah ibn Muhammad ibn Shaybah (d.

235 AH), Kitab al-Iman. 47 AtTabrani, alKabir, 48 Ibn Rajab al-Hanbali, Jami' al'-Ulum wa'l-Hikam, p.30.

As for 'enmity for the sake of Allah', it includes the obl
igation to declare enmity for His sake: opposition for the
sake of Allah. It is to declare opposition in deed, to ta
ke up arms against His enemies, to shun them, and to s
tay far from them both in word and deed. This proves t
hat simple opposition of the spirit is not enough, and th
at it must be a complete honouring of your commitment
, for Allah says: “There is a good example for you in Ibr
ahim and those with him, when they told their people: '
Surely we disassociate ourselves from you and all that yo
u worship beside Allah. We have done with you. And th
ere has arisen between us and you enmity and hate for
ever until you believe in Allah only.” (60:4)49
All this leads us to conclude that loyalty for the sake of
Allah really means to love Allah and to come to the as
sistance of His deen; it is to love those who are obedie
nt to Him and to come to their help. Opposition for the
sake of Allah is to feel anger at the enemies of Allah a
nd to struggle against them. Because of this Allah has ca
lled the first group the 'party of Allah' and the second t
he 'party of Satan': “Allah is the Protecting Guardian of t
hose who believe. He brings them out of darkness into li
ght. As for those who disbelieve, their patrons are false
deities. They bring them out of light into darkness. Such
are rightful owners of the Fire. They will abide therein.
” (2:257). And He says: “Those who believe do battle for
the cause of Allah; and those who disbelieve do battle f
or the cause of idols. So fight the friends of Satan. Sure
ly Satan's strategy is always weak.” (4:76). It is well kno
wn that Allah has never sent a Prophet on His mission
without also raising up opponents against him. Allah says
: “Thus have We appointed for every prophet an adversa

ry devils from mankind and the jinn who inspire in one another plausible words that are deceiving." (6:112). 49 Muhammad ibn Abdul Wahhab, Shark Kitab at-Tawhid, p.422. It may be that opponents of Divine Unity possess some learning, a part of Revelation, and proof. A s Allah says: "And when their Messengers brought them clear proofs (of Allah's Sovereignty), they exulted in the knowledge which they (themselves) possessed. And that which they had become accustomed to mock befell them ." (40:83). It is the obligation of every Muslim to learn f rom Allah's deen whatever may serve as a weapon for hi m in the struggle against the friends of Satan. In this he should have no fear and no misgivings, since the devil's strategy is always weak. Allah says: "And surely that Our host would be the victors." (37:173). To the host of All ah shall be the victory in discussion and in debate, as i n war and strife. In this way an ordinary man from the party of the One God will overcome a thousand scholars of the disbelievers.50
If the aim of the enemies of Islam, whether they are at heists or Jews, or Christians or modernists, or Zionists or Communists, is the emasculation of the 'aqeedah of the Muslims, and the erosion of their unique character in or der to make them 'the ass of the chosen people', (as it is put in 'The Protocols of the Elders of Zion'), then the urgency of this issue should become clear to every Musl im. We should all take heed, for ourselves and for those who are with us, so that we may warn all the Muslims who are slipping away into the abyss of apostasy, warn t hem of the treacherous call of the disbelievers to what they call "brotherhood and equality", warn them of the f alse claim that religion is for Allah but that nationhood i

s for the masses. We will return to this point in more detail later. For the present, the evidence is clear from the Qur'an and the Sunnah that allegiance is demanded by the declaration of faith since this is an essential part of its meaning. As Ibn Taimiya has said, 'The declaratio n of faith, "There is no god but Allah", requires you to love only for the sake of Allah, to hate only for the sak e of Allah, to ally yourself only for the sake of Allah, to declare enmity only for the sake of Allah; it requires y ou to love what Allah loves and to hate what Allah 50 Abridged from Muhammad ibn Abdul Wahhab, Kashaf ash-Shubuhat, 3rd edition, p.20 hates.'51 It also requires you to ally yourself to the Muslims wherever you find them and to oppose the disbelievers even if they are your clo sest kin." 51 Ibn Taimiya, al-Ihtijaj bi'l-Qadar, p.62.

This is Our 'Aqeedah

In the Name of Allâh, the Most Beneficent, the Most Merciful

Dr. Naajeh Ibrahim, 'Aasim 'Abdulmaajid & 'Esaam-ud-Deen Darbaalah

(In Pursuit of Allah's Pleasure, al-Firdous Ltd, London 1997)

- **Iman is a proclamation with the tongue, action with the limbs and belief with the heart. Iman increases with acts of obedience and decreases with acts of disobedience, and accordingly, believers are of varying levels.**

• Sins and acts of disobedience diminish Iman but do not invalidate its essence, while greater disbelief *(al-Kufr al-Akbar)* completely eradicates it.

• *Kufr* (disbelief) is of two types: major (*akbar*) and minor (*asghar*). The first excludes one completely from the fold of Islam, thus branding him a disbeliever. The second is an act of disobedience given an exaggerated name for purposes of warning and repelling. The same categories of 'major' and 'minor' equally apply to *Shirk* (polytheism), *Nifaaq* (hypocrisy), *Dhulm* (oppression), and *Fisq* (evil-doing).

• A Muslim does not become a *kaafir* (disbeliever) by committing acts of disobedience, even if they were many and he did not repent from them, as long as he does not approve of them with his heart. The *Faasiq*who believes in the prohibition of the sins and vices he commits is not considered a *kaafir*, even if he insists on continuing with his wrong actions and does not repent and dies on such a state of affairs. His fate in the Hereafter is left to Allah who may forgive him or may punish

him in the Hell-Fire for a time then take him out of it into Paradise.

- **When Islam and Iman are mentioned together, the former means believing with the heart and the latter refers to the physical conduct. When mentioned seperately they both refer to the *Deen* of Islam as a whole.**

- **We do not judge as *Kaafir* someone who commits acts of *'kufr'* (disbelief) unless clear, undisputed evidence has been established against him by those qualified to do so, so that it would become clear to us that he has comitted such acts knowingly, intentionally and by his own free will.**

- **We believe that Allah, Exalted is He, is the Creator and Provider, the Life-Giver and Life-Taker, the resurrector, the Inheritor, the Doer of all good and harm. We seek no lord besides Him, *"Say: 'Shall I seek a Lord other than Allah, while He is the Lord of all things?' "* [al-An'aam (6), Ayah 164.]**

- **He is Glorified and High, Exalted above having a consort, son, partner or rival, *"Say: 'He is Allah,***

***(the) One. Allah as-Samad*[1]*. He begets not nor is He begotten; and there is none comparable unto Him."* [Surah al-Ikhlaas (112).]**

• Allah, Exalted is He, is rightly worshipped and the One worthy of worship. His slaves should direct everything to Allah Alone: fear, hope, rememberance, supplication, love and submission; assistance and salvation; entreaty; reliance; sacrifices; vows and all other forms of worship.

• We seek blessings from neither trees, nor stones, nor graves. We entreat Allah only by using one of His Names or Attributes, through good works we have done or through the supplication of a living, meritorious person. We neither walk around a grave seeking blessings from the dead, nor present sacrifices to a Jinn or to a dead saint, nor make a vow anyone apart from Allah. Whoever does one of these things has indeed committed *Shirk*.

• We accept no source of laws or judgements other than Allah, as we accept no other Lord beside Him. Since Allah is the Creator, He has the sovereignty, and thus rules, commands, prohibits, judges and legislates. Allah is the All-Knower, All-Aware.

• Whoever legislates different laws to those of Allah and replaces His Laws with others, has gone against Allah's sovereignty. Such a person has made himself a partner and equal in jurisdiction with Allah, thus (he has) stepped outside the circle of Islam. If this person is a ruler, he should therefore be rebelled against and deposed.

• We confirm all of Allah's Names and Attributes which Allah has stated in His Book (the Qur'an) or mentioned through His Messenger Muhammad without changing them or ignoring them completely or twisting their meanings or giving resemblance to any of the created things. We do not even claim knowledge of what His Attributes are like, because *"There is nothing like unto Him, and He is the All-Hearer, the All-Seer."*[Surah Ash-Shura (42), Ayah 11.]
There is none like Him, whether in His Being, His Names, His Attributes or Actions.

• We confirm those Attributes of Allah which He Confirmed for Himself and which His Messenger Muhammad confirmed for Him, such as Knowledge, Capability, Hearing, Seeing, the Face,

Hands and other Attributes which are not like any of those of His creatures.

- **We say as our Lord said (which means):** ***"The Most Beneficent (Allah) rose over the [mighty] Throne."*** **[Surah Ta-Ha (20), Ayah 5.] Allah is therefore present on His Throne, over and above His creation. The fact that He is present over the Throne is known, but the manner of it is not. Believing in it is an obligation (*wajib*), and asking about such a manner is an innovation in religion (*bid'ah*).**

- **Allah does whatever He wills, whenever He wills and in the manner He wills. He delights, laughs, loves, hates, shows approval and wrath (in a manner that suits His Majesty), as has been stated in the Qur'an and the Prophetic traditions. In His actions He is like none of His creation and none from mortals knows how those actions take form.**

- **The Qur'an is the true uncreated word of Allah, not similar in any way to the speech of Mankind; it was spoken by Him in a way that we know nothing about.**

• We believe in the Angels, the Prophets and the Messengers.

• We believe in the books revealed to the Messengers and we make no distinction between any of His Messengers.

• We believe that Muhammad is the servant of Allah and His Messenger; he is the best and leader of all Mankind, the seal of all the Prophets and the leader of the pious.

• We believe that Muhammad was taken by night in his bodily form while awake from al-Haram mosque [in Makkah] to al-Aqsaa mosque [in Jerusalem], and ascended through the heavens to whatever heights Allah willed for him.

• We have no doubt that the awaited Mahdee (or rightly-guided Imam) will come forth from among the *Ummah* of the Prophet at the end of time (on earth).

• We believe in the Signs of the Hour. The appearance of ad-Dajjal (false Messiah, or Antichrist). The descent from heaven of 'Isa, son of Mary. The sun rising from the West. The emergence of the Beast from the earth. And other signs mentioned in the Qur'an and the authentic Hadeeth of the Prophet.

• We believe in the questioning in the grave by the two angels. Munkar and Nakeer, about one's Lord, one's religion and the Prophet Muhammad .

• We believe in the punishment in the grave, may Allah save us from it, for those who deserve it. The grave is either one of the meadows of Paradise or one of the pits of the Hell-Fire, and each servant gets what he deserves.

• We believe in the resurrection of Mankind from the graves on the Day of Judgement to be set before Allah. We believe in the Reckoning, the reading of the book (account of deeds), the Scale (on which the deeds will be weighed), as-Sirat (the bridge set over Hell-Fire), and punishment and

reward.

• We believe that the Intercession which the Prophet reserved for his *Ummah* on the Day of Judgement is true.

• We believe in Al-Hawd, the Pool which Allah will grant the Prophet as an honour to quench the thirst of his *Ummah* on the Day of Judgement.

• We believe that Paradise and Hell are both true. They are created and will never vanish.

• We believe that the people of Paradise will see their Lord directly, without their vision being all-encompassing and without the manner of their vision being known. As Allah, Exalted is He, said (which means):
***"Some faces that Day will be shining and radiant, looking at their Lord (Allah)."* [Surah Al-Qiyaamah (75), Ayah 22-23.]**

• We believe in al-Qadar (Divine Decree), the good of it and the bad of it, and say as Allah said (which means):
"Say: All things are from Allah." **[Surah An-Nisa (4), Ayah 78.] Good and evil are therefore both from Allah's Decree. Everything in the universe occurs by His Will.**

• We believe Allah, Exalted is He, does not command His slaves to be disbelievers or to be disobedient, nor is He pleased with them being so:
"He likes not disbelief for His slaves." **[Surah az-Zumar (39), Ayah 7.]**
And if He, Exalted is He, preordains infidelity for the infidel, He does so for reasons only He knows: out of justice from Allah, transgression from the servant against his own soul, and as a punishment for previous sins he had committed:
"Whatever of good reaches you (is from Allah), but whatever of evil befalls you, is from yourself." **[Surah An-Nisaa (4), Ayah 79.]**
All this happens in accordance with Allah's Will. Whatever Allah wills will be, and whatever He does not will, will not be. And Allah is never unjust to any of His servants:
"Surely, Allah wrongs not even of the weight of an atom (or small ant)." **[Surah An-Nisaa (4), Ayah 40.]**

- **We believe Allah created the actions of His slaves: *"Allah has created you and what you make."* [Surah As-Saaffaat (37), Ayah 96.] and the slaves execute their own actions in reality, not metaphorically.**

- **We love the companions of the Prophet , may Allah be pleased with them all; they are the best of all generations. We remember their merits, hold them in high esteem and display *Walaa'*[2] to them. We also abstain from the things they disagreed upon. Love of them is part of Islam, part of *Iman* and part of *Ihsan*(excellent behaviour). Hatred of them is disbelief and hypocrisy.**

- **We confirm the Caliphate first to Abu Bakr as-Siddeeq, due to his excellence and superiority over the rest of the *Ummah*; then to 'Umar bin al-Khattab; then to 'Uthman bin 'Affan; then to 'Ali bin Abee Taalib, may Allah be pleased with them all. They are the Rightly-Guided Caliphs and upright leaders about whom the Prophet said: *"So you must keep to my Sunnah and to the Sunnah of the Rightly-Guided Caliphs; cling to it stubbornly."*[3]**

• **The scholars of *as-Salaf* (the first generation of this *Ummah* and those who followed in their footsteps) must only be spoken about in the best way. Anyone who speaks ill of them is surely not on the right path.**

This is our *'Aqeedah* which is more precious to us than our own lives. It has stood the test of time and remained firm for fourteen centuries. It will continue to remain so in the face of all the onslaughts of the disbelievers, the spreading of doubt by the hypocrites and the innovations of the heretics. It has also been steadfast despite the remiss and negligence of many Muslims.

Footnotes:

[1] As-Samad: The Self-Sufficient Master, Whom all creatures need; He neither eats nor drinks.
[2] al-Walaa': Allegiance and loyalty.
[3]Abu Dawud and Tirmidhi on the authority of Abu Najeeh al-'Irbaadh bin Saariyah. (Hadeeth Hasan Sahih).

Source: iisca.org

- **Abu Huraira reported Allah's Apostle (ﷺ) as saying:**
  Allah, the Exalted and Glorious, will take in His grip the Earth on the Day of Judgment and He would roll up the sky in His right hand and would say: I am the Lord; where are the sovereigns of the world?

- **Reference**
  : Sahih Muslim 2787
  In-book reference
  : Book 52, Hadith 6

USC-MSA web (English) reference
: Book 39, Hadith 6703

- **Abdullah b. ‘Umar reported Allah’s Messenger (ﷺ) saying: Allah, the Exalted and Glorious, would fold the Heavens on the Day of Judgment and then He would place them on His right hand and say: I am the Lord; where are the haughty and where are the proud (today)? He would fold the’ earth (placing it) on the left hand and say: I am the Lord; where are the haughty and where are the proud (today)?**
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  Reference
  : Sahih Muslim 2788 a
  In-book reference
  : Book 52, Hadith 7
  USC-MSA web (English) reference
  : Book 39, Hadith 6704

- Kufr-bit-Taghut & What Taghut is

- Know (be aware) - may Allah have mercy upon you - that the first duty Allah has obliged upon the son of Aadam is al-kufr bit-taaghout (the rejection of false deities), and belief in Allah. And the evidence [for this] is the saying of the Exalted:

  “And verily, We have sent among every ummah (community, people) a Messenger [proclaiming]: ‘Worship Allah [Alone] and keep away from taaghout.’” [EMQ an-Nahl, 16:36]

  As for the explanation of al-kufr bit-taaghout, it is to believe that anything [or anyone] that is worshipped

instead of Allah is falsehood, and [one must] desert it and detest it, and make tafkeer to its people [those who worship it, i.e. the disbelievers] and to take them as enemies.

As for the meaning of al-Eemaanu Billaah, it is to believe that Allah is the Worshipped Lord - exclusively besides anything else - and to be sincere in all types of 'ibaadah (worship) to Allah, and to nullify it [one's worship] to any other ma'bood (false god), and to love the people of ikhlaas [i.e. the Muslims] and to have alliance with them. And [al-Eemaanu Billaah entails] hating the people of shirk and taking them as enemies.

And this [the aforementioned] is the Millah (ideology, or religion) of Ibraaheem (Abraham), which only the fool rebels against, and it is [also] the uswah (best example) which Allah has informed us about through His saying:

"Indeed there has been an excellent example for you in Ibraaheem (Abraham) and those with him, when they said to their people: 'Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has started between us and you, animosity and hatred forever, until you believe in Allah Alone.'" [EMQ al-Mumtahanah, 60:4]

As for the taaghout, it includes anything [or anybody] that is worshipped instead of Allah and consents to being worshipped, or followed or obeyed - outside the obedience of Allah and His Messenger. Indeed he/it is taaghout.

And the tawaagheet [plural for taaghout] are many, and their heads are five:

1. The first: Ash-Shaytaan – the one who calls to the worship of others besides Allah. And the daleel (evidence) [for this] is His (SWT) saying:

“Did I not ordain for you, O Children of Adam, that you should not worship Shaytaan (Satan)? Verily, he is a plain enemy to you.” [EMQ Yaa Seen, 36:60]

2. The second: The tyrant ruler who changes the ahkaam (laws or rulings) of Allah. And the evidence is His (SWT) saying:

“Have you seen those [hypocrites, i.e. disbelievers] who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to arbitrate [go for judgement in their disputes] to the taaghout [false judges, etc.] while they have been ordered to reject them. But Shaytaan [Satan] wishes to lead them far astray.” [EMQ an-Nisaa’, 4:60]

3. The third: The one who rules (or judges) by other than what Allah has revealed. And the evidence is His (SWT) saying:

“…And whosoever does not rule [or judge] by what Allah has revealed, such are the Kaafiroon.” [EMQ al-Maa’idah, 5:44]

4. The forth: The one who claims that he has knowledge the Ghayb (Unseen) - which Allah has not informed [us] of. And the evidence is His (SWT) saying:

“[He Alone] the All-Knower of the Ghayb (Unseen), and He reveals to none His Ghayb [Unseen].” Except to a Messenger [from mankind] whom He has chosen [He informs him of Unseen as much as He likes], and then He makes a band of watching guards [angels] to march before him and behind him.” [EMQ al-Jinn, 72:26-27]

And the Exalted [also] said:

“And with Him are the keys of the Ghayb [all that is hidden], none knows them but He. And He knows whatever there is in [or on] the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.” [EMQ al-An’aam, 6:59]

5. The fifth: The one who is being worshipped instead of Allah and he is pleased with being worshipped. And the evidence is His (SWT) saying:

“And if any of them should say: ‘Verily, I am an ilaah [god] besides Him [Allah],’ such a one We should recompense with Hell. Thus, We recompense the Zaalimoon [polytheists, disbelievers and wrongdoers etc.].” [EMQ al-Anbiyaa’, 21:29]

And know [be aware] that a man will never become a believer in Allah except by al-kufr bit-taaghout. And the

evidence is His saying:

“There is no compulsion in religion. Verily, ar-Rushd (the Right Path) has become distinct from al-Ghay (the wrong path). Whosoever rejects taaghout and [then] believes in Allah, he has grasped al-‘Urwat ul-Wuthqaa (the most trustworthy Knot of Islam). And He is the All-Hearer, the All-Knower.” [EMQ al-Baqarah, 2:256][/b]

Ar-Rushd is the Deen (religion) of Muhammad (SAW); and al-Ghay is the deen of Abu Jahl; and al-’Urwat ul-Wuthqaa is the testimony Laa ilaaha ilallaah (there is none worthy of worship but Allah) - which includes nullification and affirmation. It [Laa ilaaha illallah] nullifies all types of ‘ibaadah (worship) to other than Allah and affirms all the types of ‘ibaadah for Allah exclusively, Who has no partners

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- **A Short Definition of**
- **Democracy**

- **U.S. president Abraham Lincoln (1809-1865) defined democracy as:**
- **«Government of the people, by the people, for the people»**

- **Democracy is by far the most challenging form of government - both for politicians and for the people. The term democracy comes from the Greek language and means "rule by the (simple) people".**

- **Definition of democracy**
- **plural democracies**
- **1 a : government by the people; especially : rule of the majority**
- **b : a government in which the supreme power is vested in the people and exercised by them directly or indirectly through a system of representation usually involving periodically held free elections**
- **2 : a political unit that has a democratic government**

- **‘Many forms of Government have been tried, and will be tried in this world of sin and woe. No one pretends that democracy is perfect or all-wise. Indeed it has been said that democracy is the worst form of Government except for all those other forms that have been tried from time to time.…’**
- **Winston S Churchill, 11 November 1947**

- **When attempting to define a word it is often best to begin with its etymology, its linguistic origin. The word Democracy is derived from two Greek words: Demos meaning "People", and Kratos meaning "Power". Autos means "Self" in Greek. So we have "Autocracy", or autos-kratos meaning "Power to the Self" or Dictatorship, and we have "Democracy", or demos-kratos meaning "Power to the People".**

- **"Power to the People" means that "The People" decide the institutions and the laws which will govern them and their land.**

- **The system of government in countries considering themselves "democracies" is in fact a "Majocracy", an invented word combining Majority with the Greek Kratos – "Power to the Majority".**

- **We are the Majority, therefore we are right. In a Majocracy masquerading as a Democracy, there is no moral right or wrong in law. We are the Majority, therefore we are right. No matter if the laws promulgated by the Majority are oppressive of and unjust to a minority or minorities; no matter if the laws promulgated by the Majority are financially irresponsible, promoting beneficial programs causing government to accumulate debt which future generations must pay off.**

- **Islam about democracy:**

- **English - Sahih International**
- **Nor will you be worshippers of what I worship. Chapter 109 verse 5 Quran**

- **English - Tafsir ibn kathir**

- **And I shall not worship that which you are worshipping.**

- **Nor will you worship whom I worship.**

- **meaning, `I do not worship according to your worship, which means that I do not go along with it or follow it. I only worship Allah in the manner in which He loves and is pleased with.'**

- **Thus, Allah says,**
- **(Nor will you worship whom I worship.)**

- **meaning, `you do not follow the commands of Allah and His Legislation in His worship. Rather, you have invented something out of the promptings of your own souls.'**

- **This is as Allah says,**

- **They follow but a guess and that which they themselves desire, whereas there has surely come to them the guidance from their Lord! (53:23)**

- **Therefore, the disavowal is from all of what they are involved. For certainly the worshipper must have a god**

whom he worships and set acts of worship that he follows to get to him. So the Messenger and his followers worship Allah according to what He has legislated. This is why the statement of Islam is

- **"There is no God worthy of being worshipped except Allah, and Muhammad is the Messenger of Allah."**
- **This means that there is no (true) object of worship except Allah and there is no path to Him (i.e., way of worshipping Him) other than that which the Messenger came with.**
- **The idolators worship other than Allah, with acts of worship that Allah has not allowed. This is why the Messenger said to them,**
- **Al-Kafirun 109:6**
- **For you is your religion, and for me is my religion."**
- **47:25-26 Quran Lo! those who turn back after the guidance hath been manifested unto them, Satan hath seduced them, and He giveth them the rein. (25) That is because they say unto those who hate what Allah hath revealed: We will obey you in some matters; and Allah knoweth their secret talk. (26)**

- **Ibn Taymiyyah said: And it is known from the religion (of Islam) by necessity and by the consensus of all Muslims that whoever legalizes to follow other than the religion of Islam or a Sharia other than the Sharia of Muhammad (SAW), he is a Kaafir. And his kufr is similar to that of the one who believes in some part of the book (Quran) and reject some of it. Majmua Al-Fataawa: Vol 28, p. 524.**
- **Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. (An-Nisa 4:150) They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment. (An-Nisa 4:151)**

- **"Today I have perfected your religion for you, completed my favors upon you and have chosen for you Islam as the way of life for you" (5:3).**

- **you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result. Quran 4:59**

- **Islam about Khilafah**
- **Quran 4:59**

- **Arabic**
- **يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِى ٱلۡأَمۡرِ مِنكُمۡۖ فَإِن تَنَٰزَعۡتُمۡ فِى شَىۡءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ذَٰلِكَ خَيۡرٌ وَأَحۡسَنُ تَأۡوِيلًا**

- **English - Sahih International**
- **you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.**

- **English - Tafsir ibn kathir**
- **The Necessity of Obeying the Rulers in Obedience to Allah**

- **Allah says;**

- **يا أَيُّهَا الَّذِينَ امَنُواْ أَطِيعُواْ اللّهَ وَأَطِيعُواْ الرَّسُولَ وَأُوْلِي الاَمْرِ مِنكُمْ**

- **Obey Allah and obey the Messenger, and those of you who are in authority.**

- **Al-Bukhari recorded that Ibn Abbas said that;**

- **the Ayah, "Was revealed about Abdullah bin Hudhafah bin Qays bin Adi, who the Messenger of Allah sent on a military expedition."**

- **This statement was collected by the Group, with the exception of Ibn Majah. At-Tirmidhi said, "Hasan, Gharib".**

- **Imam Ahmad recorded that Ali said,**

- **"The Messenger of Allah sent a troop under the command of a man from Al-Ansar. When they left, he became angry with them for some reason and said to them, `Has not the Messenger of Allah commanded you to obey me?'**

- **They said, `Yes.'**

- **He said, `Collect some wood,' and then he started a fire with the wood, saying, `I command you to enter the fire.'**

- **The people almost entered the fire, but a young man among them said, `You only ran away from the Fire to Allah's Messenger. Therefore, do not rush until you go back to Allah's Messenger, and if he commands you to enter it, then enter it.'**

- **When they went back to Allah's Messenger, they told him what had happened, and the Messenger said,**

- **الْمَعْرُوف فِي الطَّاعَةُ إِنَّمَا أَبَدًا مِنْـهَا خَرَجْتُمْ مَا دَخَلْتُمُوهَا لَوْ**

- **Had you entered it, you would never have departed from it. Obedience is only in righteousness."**

- **This Hadith is recorded in the Two Sahihs.**

- **Abu Dawud recorded that Abdullah bin Umar said that the Messenger of Allah said,**

- **أُمِرَ فَإِذَا بِمَعْصِيَةٍ يُؤْمَرْ لَمْ مَا وَكَرِهَ أَحَبَّ فِيمَا الْمُسْلِمِ الْمَرْءِ عَلَى وَالطَّاعَةُ السَّمْعُ طَاعَةَ وَلَا سَمْعَ فَلَ بِمَعْصِيَةٍ**

- **The Muslim is required to hear and obey in that which he likes and dislikes, unless he was commanded to sin. When he is commanded with sin, then there is no hearing or obeying.**

- **This Hadith is recorded in the Two Sahihs.**

- **Ubadah bin As-Samit said,**

- **"We gave our pledge to Allah's Messenger to hear and obey (our leaders), while active and otherwise, in times of ease and times**

of difficulty, even if we were deprived of our due shares, and to not dispute this matter (leadership) with its rightful people.

- The Prophet said,

- بُرْهَان اللهِ مِنَ فِيهِ عِنْدَكُمْ بَوَاحًا كُفْرًا تَرَوْا أَنْ إِلاَّ

- Except when you witness clear Kufr about which you have clear proof from Allah."

- This Hadith is recorded in the Two Sahihs.

- Another Hadith narrated by Anas states that the Messenger of Allah said,

- زَبِيبَة رَأْسَهُ كَأَنَّ عَبْدٌحَبَشِيٌّ عَلَيْكُمْ أُمِّرَ وَإِنْ وَأَطِيعُوا اسْمَعُوا

- Hear and obey (your leaders), even if an Ethiopian slave whose head is like a raisin, is made your chief.

- Al-Bukhari recorded this Hadith.

- **Umm Al-Husayn said that she heard the Messenger of Allah giving a speech during the Farewell Hajj, in which he said;**

- **وَلَوِ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌيَقُودُكُمْ بِكِتَابِ اللهِ اسْمَعُوا لَهُ وَأَطِيعُوا**

- **Even if a slave was appointed over you, and he rules you with Allah's Book, then listen to him and obey him.**

- **Muslim recorded this Hadith.**

- **In another narration with Muslim, the Prophet said,**

- **عَبْدًا حَبَشِيًّا مَجْدُوعًا**

- **Even if an Ethiopian slave, whose nose was mutilated...**

- **In the Two Sahihs, it is recorded that Abu Hurayrah said that the Messenger of Allah said,**

- **مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللهَ وَمَنْ عَصَانِي فَقَدْ عَصَى اللهَ وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي**

- **Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah. Whoever obeys my commander, obeys me, and whoever disobeys my commander, disobeys me.**

- **This is why Allah said,**

- **اللّهَ أَطِيعُواْ**

- **Obey Allah,**

- **adhere to His Book.**

- **الرَّسُولَ وَأَطِيعُواْ**

- **and obey the Messenger,**

- **adhere to his Sunnah.**

- **مِنكُمْ الاَمْرِ وَأُوْلِي**

- **And those of you who are in authority.**

- in the obedience to Allah which they command you, not what constitutes disobedience of Allah, for there is no obedience to anyone in disobedience to Allah, as we mentioned in the authentic Hadith,

- إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوف

- Obedience is only in righteousness.
- The Necessity of Referring to the Qur'an and Sunnah for Judgment

- Allah said,

- فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللّهِ وَالرَّسُولِ

- (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger.

- Mujahid and several others among the Salaf said that the Ayah means,

- "(Refer) to the Book of Allah and the Sunnah of His Messenger."

- This is a command from Allah that whatever areas the people dispute about, whether major or minor areas of the religion, they are required to refer to the Qur'an and Sunnah for judgment concerning these disputes. In another Ayah, Allah said,

- اللَّهِ إِلَى فَحُكْمُهُ شَىْءٍ مِن فِيهِ اخْتَلَفْتُمْ وَمَا

- And in whatsoever you differ, the decision thereof is with Allah. (42:10)

- Therefore, whatever the Book and Sunnah decide and testify to the truth of, then it, is the plain truth. What is beyond truth, save falsehood.

- This is why Allah said,

- الاخِرِ وَالْيَوْمِ بِاللّهِ تُؤْمِنُونَ كُنتُمْ إِن

- if you believe in Allah and in the Last Day.

- meaning, refer the disputes and conflicts that arise between you to the Book of Allah and the Sunnah of His Messenger for judgment.

- **Allah's statement,**
- **الاخِرِ وَالْيَوْمِ بِاللّهِ تُوْمِنُونَ كُنتُمْ إِن**
- **(if you believe in Allah and in the Last Day), indicates that those who do not refer to the Book and Sunnah for judgment in their disputes, are not believers in Allah or the Last Day.**

- **Allah said,**

- **خَيْرٌ ذَلِكَ**

- **That is better,**

- **meaning, referring to the Book of Allah and the Sunnah of His Messenger for judgment in various disputes is better.**

- **تَأْوِيلً وَأَحْسَنُ**

- **and more suitable for final determination.**

- **As-Suddi and several others have stated,**

- **meaning, "Has a better end and destination."**

- **Mujahid said,**

- **"Carries a better reward.**

- **Quran 2:30**
- **Arabic**
- **وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً ۖ قَالُوٓا۟ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّىٓ أَعْلَمُ مَا لَا تَعْلَمُونَ**

- **English - Sahih International**
- **And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."**

- **English - Tafsir ibn kathir**
- **Adam and His Children inhabited the Earth, Generation after Generation**

- **Allah reiterated His favor on the Children of Adam when He stated that He mentioned them in the highest of heights before He created them. Allah said,**
- **وَإِذْ قَالَ رَبُّكَ لِلْمَلَـٰٓئِكَةِ**
- **And (remember) when your Lord said to the angels,**
- **This Ayah means, "O Muhammad! Mention to your people what Allah said to the angels.**
- **إِنِّي جَاعِلٌ فِي الاَرْضِ خَلِيفَةً**
- **Verily, I am going to place a Khalifah on earth.**
- **Meaning people reproducing generation after generation, century after century, just as Allah said,**
- **وَهُوَ الَّذِى جَعَلَكُمْ خَلَـٰٓئِفَ الأَرْضِ**
- **And it is He Who has made you (Khala'if) generations coming after generations, replacing each other on the earth. (6:165)**

- الأَرْضِ حُلَفَاءَ وَيَجْعَلُكُمْ
- And makes you (Khulafa) inheritors of the earth. (27:62)
- يَخْلُفُونَ الأَرْضِ فِى مَّلَـيِكَةً مِنكُمْ لَجَعَلْنَا نَشَاءُ وَلَوْ
- And if it were Our will, We would have (destroyed you (mankind all, and) made angels to replace you (Yakhlufun) on the earth. (43:60)
- and,
- خَلْفٌ بَعْدِهِمْ مِن فَخَلَفَ
- Then after them succeeded an (evil) generation (Khalf)) (7:169).
- It appears that Allah was not referring to Adam specifically as Khalifah, otherwise he would not have allowed the angels' statement,
- الدِّمَاء وَيَسْفِكُ فِيهَا يُفْسِدُ مَن فِيهَا أَتَجْعَلُ قَالُواْ

- **They said:"Will You place therein those who will make mischief therein and shed blood!"**

- **The angels meant that this type of creature usually commits the atrocities they mentioned. The angels knew of this fact, according to their understanding of human nature, for Allah stated that He would create man from clay. Or, the angels understood this fact from the word Khalifah, which also means the person who judges disputes that occur between people, forbidding them from injustice and sin, as Al-Qurtubi said.**

- **The statement the angels uttered was not a form of disputing with Allah's, nor out of envy for the Children of Adam, as some mistakenly thought. Allah has described them as those who do not precede Him in speaking, meaning that they do not ask Allah anything without His permission.**

- **When Allah informed them that He was going to create a creation on the earth, and they had knowledge that this creation would commit mischief on it, as Qatadah mentioned, they said,**
- **أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاء**
- **(Will You place therein those who will make mischief therein and shed blood).**

- **This is only a question for the sake of learning about the wisdom of that, as if they said, Our Lord! What is the wisdom of creating**

such creatures since they will cause trouble in the earth and spill blood.

- **"If the wisdom behind this action is that You be worshipped, we praise and glorify You (meaning we pray to You) we never indulge in mischief, so why create other creatures"**

- **لَكَ وَنُقَدِّسُ بِحَمْدِكَ نُسَبِّحُ وَنَحْنُ**

- **while we glorify You with praises and thanks and sanctify You."**

- **Allah said to the angels in answer to their inquiry,**

- **تَعْلَمُونَ لَا مَا أَعْلَمُ إِنِّي قَالَ**

- **He (Allah) said:I know that which you do not know.**

- **meaning, "I know that the benefit of creating this type of creature outweighs the harm that you mentioned, that which you have no knowledge of. I will create among them Prophets and send Messengers. I will also create among them truthful, martyrs, righteous believers, worshippers, the modest, the**

pious, the scholars who implement their knowledge, humble people and those who love Allah and follow His Messengers."

- **The Sahih recorded that;**

- **when the angels ascend to Allah with the records of the servant's deeds, Allah asks them, while having better knowledge, "How did you leave My servants?"**

- **They will say, "We came to them while they were praying and left them while they were praying."**

- **This is because the angels work in shifts with mankind, and they change shifts during the Fajr and `Asr prayers.**

- **The angels who descended will remain with us, while the angels who have remained with us ascend with our deeds. The Messenger of Allah said,**

- **يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ النَّهَارِ وَعَمَلُ النَّهَارِ قَبْلَ اللَّيْل**

- **The deeds of the night are elevated to Allah before the morning, and the deeds of the morning before the night falls.**

- **Hence, the angels' statement, "We came to them while they were praying and left them while they were praying," explains Allah's statement,**
- **تَعْلَمُونَ لاَ مَا أَعْلَمُ إِنِّي**
- **(I know that which you do not know).**

- **It was said that the meaning of Allah's statement,**
- **تَعْلَمُونَ لاَ مَا أَعْلَمُ إِنِّي**
- **(I know that which you do not know) is,**

- **"I have a specific wisdom in creating them, which you do not have knowledge of."**

- **It was also said that it is in answer to,**
- **لَكَ وَنُقَدِّسُ بِحَمْدِكَ نُسَبِّحُ وَنَحْنُ**
- **(While we glorify You with praises and thanks and sanctify You) after which Allah said,**
- **تَعْلَمُونَ لاَ مَا أَعْلَمُ إِنِّي**
- **(I know that which you do not know). Meaning,**

- **"I know that Iblis is not as you are, although he is among you."**

- **Others said,**

- **لَكَ وَنُقَدِّسُ بِحَمْدِكَ نُسَبِّحُ وَنَحْنُ الدِّمَاء وَيَسْفِكُ فِيهَا يُفْسِدُ مَن فِيهَا أَتَجْعَلُ**

- "(Will You place therein those who will make mischief therein and shed blood, - while we glorify you with praises and thanks and sanctify You.) is their request that they should be allowed to inhabit the earth, instead of the Children of Adam. So Allah said to them,
- إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ
- (I know that which you do not know) if your inhabiting the heavens is better, or worse for you."

- Ar-Razi as well as others said this.

- Allah knows best.
- The Obligation of appointing a Khalifah and some related Issues

- Al-Qurtubi, as well as other scholars, said that;

- this Ayah (2:30) proves the obligation of appointing a Khalifah to pass judgments on matters of dispute between people, to aid the oppressed against the oppressor, to implement the Islamic penal code and to forbid evil. There are many other tasks that can only be fulfilled by appointing the Imam, and what is necessary in performing an obligation, is an obligation itself.

- We should state here that Imamah occurs by;

- **either naming a successor, as a group among Ahl As-Sunnah scholars said occurred - by the Prophet - in the case of Abu Bakr, or hinting to a successor.**

- **Or, the current Khalifah names a certain person as Khalifah after him, as Abu Bakr did with Umar.**

- **Or, the Khalifah might leave the matter in the hands of the Muslim consultative council, or a group of righteous men, just as Umar did.**

- **Or, the people of authority could gather around a certain person to whom they give the pledge of allegiance, or they could select one among them to choose the candidate, according to the majority of the scholars.**

- **The Khalifah must be a responsible adult Muslim male, able to perform Ijtihad (independent legal judgments), bodily able, righteous, with knowledge of warfare, politics.**

- **He also must be from the tribe of Quraysh, according to the correct view, but it is not necessary that he be from the tribe of Bani Hashim, or that he be immune from error, as the Rafidah (Shiites) falsely claim.**

- **When the Khalifah becomes an immoral person (Fasiq), should he be impeached. There is disagreement over this matter, but the correct view is that he is not to be removed, because the Messenger of Allah said,**

- **بُرْهَان فِيهِ اللهِ مِنَ عِنْدَكُمْ بَوَاحًا كُفْرًا تَرَوْا أَنْ إلاَّ**

- **Unless you witness a clear Kufr regarding which you have clear proof from Allah.**

- **Does the Khalifah have the right to resign from his post?**

- **There is a difference on this issue.**

- **It is a fact that Al-Hasan bin Ali removed himself from the position of Khalifah and surrendered it to Muawiyah. However, this occurred because of a necessity, and Al-Hasan was praised for this action.**

- **It is not permissible to appoint two Imams for the world or more at the same time. This is not allowed because the Messenger of Allah said,**

- **كَان مَنْ كَايِنًا فَاقْتُلُوهُ بَيْنَكُمْ يُفَرِّقَ أَنْ يُرِيدُ جَمِيعٌ وَأَمْرُكُمْ جَاءَكُمْ مَنْ**

- **Whoever came to you while you are united and tried to divide you, then execute him, no matter who he is.**

- **This is the view of the majority of scholars.**

- **Imam Al-Haramayn stated that;**

- **Abu Ishaq allowed the appointment of two or more Imams when the various provinces are far away from each other.**

- **However, Imam Al-Haramayn himself was indecisive about this view**

- **Taghut: Quran 2:256 English - Sahih International**
- **There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.**

- **English - Footnote (Hilali)**
- **The word Taghut covers a wide range of meanings: It means anything worshipped other than the Real God (Allah), i.e. all the false deities. It may be satan, devils, idols, stones, sun, stars,**

angels, human beings, who were falsely worshipped and taken as Taghut. Likewise saints, graves, rulers and leaders are falsely worshipped and wrongly followed but the one who does not accept to be worshipped, will not be considered as a Taghut. Sometimes Taghut means a false judge who gives a false judgement (See V.4:60). [See Tafsir Ibn Kathir; and (V.4:51)].

- **Quran 4:60 Arabic**
- **أَلَمْ تَرَ إِلَى ٱلَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا۟ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوٓا۟ إِلَى ٱلطَّٰغُوتِ وَقَدْ أُمِرُوٓا۟ أَن يَكْفُرُوا۟ بِهِۦ وَيُرِيدُ ٱلشَّيْطَٰنُ أَن يُضِلَّهُمْ ضَلَٰلًۢا بَعِيدًا**

- **English - Sahih International**
- **Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to Taghut, while they were commanded to reject it; and Satan wishes to lead them far astray.**

- **English - Tafsir ibn kathir**
- **Referring to Other than the Qur'an and Sunnah for Judgment is Characteristic of Non-Muslims**

- **Allah**

- أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءامَنُواْ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُواْ إِلَى الطَّاغُوتِ وَقَدْ أُمِرُواْ أَن يَكْفُرُواْ بِهِ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَلاً بَعِيدًا

- **Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment (in their disputes) to the Taghut while they have been ordered to reject them. But Shaytan wishes to lead them far astray.**

- **Allah chastises those who claim to believe in what Allah has sent down to His Messenger and to the earlier Prophets, yet they refer to other than the Book of Allah and the Sunnah of His Messenger for judgment in various disputes.**

- **It was reported that the reason behind revealing this Ayah was that;**

- **a man from the Ansar and a Jew had a dispute, and the Jew said, "Let us refer to Muhammad to judge between us."**

- **However, the Muslim man said, "Let us refer to Ka`b bin Al-Ashraf (a Jew) to judge between us."**

- It was also reported that;

- the Ayah was revealed about some hypocrites who pretended to be Muslims, yet they sought to refer to the judgment of Jahiliyyah.

- Other reasons were also reported behind the revelation of the Ayah.

- However, the Ayah has a general meaning, as it chastises all those who refrain from referring to the Qur'an and Sunnah for judgment and prefer the judgment of whatever they chose of falsehood, which befits the description of Taghut here. This is why Allah said,
- قَبْلِكَ مِن أُنزِلَ وَمَا إِلَيْكَ أُنزِلَ بِمَا امَنُواْ أَنَّـهُمْ يَزْعُمُونَ الَّذِينَ إِلَى تَرَ أَلَمْ
- (and they wish to go for judgment to the Taghut) until the end of the Ayah.

- Allah's statement,

- صُدُودًا عَنكَ يَصُدُّونَ الْمُنَـافِقِينَ رَأَيْتَ الرَّسُولِ وَإِلَى اللّهُ أَنزَلَ مَا إِلَى تَعَالَوْاْ لَـهُمْ قِيلَ وَإِذَا

- English - Sahih International

- **And when it is said to them, "Come to what Allah has revealed and to the Messenger," you see the hypocrites turning away from you in aversion.**

- **Sahih Muslim, The Book on Government**
- **Book 33, Hadith 96**
- **Narrated 'It has been narrated on the authority of Aba Sa'id al-Khudri that the Messenger of Allah (pbuh) said:**
- **When oath of allegiance has been taken for two caliphs, kill the one for whom the oath was taken later.**

- **Sahih Muslim, The Book on Government**
- **Book 33, Hadith 83**
- **Narrated 'It has been narrated on the authority of Abu Huraira that the Messenger of Allah (pbuh) said:**
- **One who defected from obedience (to the Amir) and separated from the main body of the Muslims-if he died in that state-would die the death of one belonging to the days of Jahiliyya (i. e. would not die as a Muslim). One who fights under the banner of a people who are blind (to the cause for which they are fighting. i. e. do not know whether their cause is just or otherwise), who gets flared up with family pride, calls, (people) to fight for their. family honour, and supports his kith and kin (i. e. fignts not for the cause of Allah but for the sake of this family or tribe) -if he is killed (in this fight), he dies as one belonging to the days of Jhiliyya. Whoso attacks my Umma (indiscriminately) killing the righteous and the wicked of them, sparing not (even)**

those staunch in faith and fulfilling not his promise made with those who have been given a pledge of security-he has nothing to do with me and I have nothing to do with him.

- **Sahih Muslim, The Book on Government**
- **Book 33, Hadith 85**
- **Narrated 'It has been narrated (through a different chain of transmitters) on the authority of Abu Huraira that the Messenger of Allah (pbuh) said:**
- **Whoever defects from obedience (to the Amir) and separates from the main body of the Muslim - and dies in that state - dies the death of one belonging to the days of jahiliyya. And he who is killed under the banner of a man who is blind (to the cause for which he is fighting), who gets flared up with family pride and fights for his tribe is not from my Ummah, and whosoever from my followers attacks my followers (indiscriminately) killing the righteous and the wicked of them, sparing not (even) those staunch in faith and fulfilling not his obligation towards them who have been given a pledge (of security), is not from me (i.e. is not my follower).**

- **Shariah of Allah**
  "And Allah does not allow anyone to share with Him in His Rule."
  Surah Al-Kahf 18:26

- **"Isn't Allah the Best of Judges?" Surah At-Tin 95:8**
  Allah has 99 names & attributes and one of His name is AL-HAKAM , The Only JUDGE.
  "Master of the Day of Judgement." Surah fatiha verse 4

This ayah stands for Tawheed Haakimiyyah as it states that Allah is the only Judge on the Day of Judgement. Allah mentioned His sovereignty of the Day of Resurrection, but this does not negate His sovereignty over all other things. For Allah mentioned that He is the Lord of existence, including this earthly life and the Hereafter. Allah only mentioned the Day of Recompense here because on that Day, no one except Him will be able to claim ownership of anything whatsoever. On that Day, no one will be allowed to speak without His permission.

- **Say: "Allah knows best how long they stayed. With Him is (the knowledge of) the unseen of the heavens and the earth. How clearly He sees, and hears (everything)! They have no Wali (Helper, Disposer of affairs, Protector, etc.) other than Him, and He makes none to share in His Decision and His Rule." (Al-Kahf 18:26)**
  The command (or the judgement) is for none but Allah….(12:40) The above mentioned part of the ayah represents Tauheed Hakiymiyyah .Because Prophet Yusuf said the command is for none but Allah.

- **THE FATWA OF IBN TAYMIYYAH (RA)**

- **Shaikhul Islam Ibn Taymiyyah said: And it is known from the religion (of Islam) by necessity and by the consensus of all Muslims that whoever legalizes to follow other than the religion of Islam or a Sharia other than the Sharia of Muhammad (SAW), he is a Kaafir. And his kufr is similar to that of the one who believes in some part of the book (Quran) and reject some of it.(Majmua Al-Fataawa: Vol 28, p.524)**

- **THE FATWA OF IBN KATHEER (RA)**

- **Shaikh Ibn Katheer said: "So whoever leaves the clear Shari'ah, which was revealed to Muhammad Ibn Abdullah, the Seal of the Prophets, and takes the Hukm to other than it from**

the laws of Kufr which are abrogated, he has disbelieved. So what about the one who takes the Hukm to the 'Yasiq' (the law of the Tartars which mixed Shari'ah rulings with invented rulings) and puts it before it?! Whoever does that, he has disbelieved by the Ijmaa' of the Muslims."("Al-Bidaayah wa Nihaayah", Vol. 13/ 119)

- **THE FATWA OF ALLAMA AL-SHINQITI (RH)**
- **Shaikh Allama al-Shinqiti-may Allah be merciful with him-has said: to commit shirk with Allah in judging is of the same meaning as to commit shirk in his worship, there is no difference between the two in any manner. There is no difference in any sense between he who follows a system (nizam) other than Allah's system or law other than Allah's law (sharia) and he who worships an idol or prostrates to a false god. They are the same and both are polytheists [associating others] with Allah.(Adwa' al-Bayan, 7:162)**
- **Muhammad Ibrahim [the shaikh of bin Baaz] said in Page 6 of his book Tahkeen Qawaneen: "Tauheed haakimiyya is the twin half of Tauheed Ibaada."**
- **Verily the scholars are the heirs to the Prophets. Verily, the Prophets did not bequeath deenars or dirhams. All they left behind was knowledge, so whoever takes it has indeed acquired a huge fortune."**
- **[Musnad Ahmad (5/196) No. 21763; Also related by Abu Dawud (2/341) No. 3641; at-Tirmidhi (5/48 No. 2682; Ibn Majah (1/150) No. 223, ad-Daarimee (1/110) No. 342 and ibn Hibbaan (1/289) No. 88]**
  Allāh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do.

- **(Al-Mujadilah 58:11)**
  Narrated By Ubai bin Ka'b: The Prophet said, "Once the Prophet Moses stood up and addressed Bani Israel. He was asked, "Who is the most learned man amongst the people. He said, "I am the most learned." Allah admonished Moses as he did not attribute absolute knowledge to Him (Allah). So Allah inspired to him "At the junction of the two seas there is a slave amongst my slaves who is more learned than you."[Sahih Bukhari, Vol 1, Book 3, Hadith #124]
  Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allāh and cursed by the cursers. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.

- **(Al-Baqarah 2:159-160)**
  Abu Dhar said, "I was with the Prophet (SAW) one day and I heard him saying: "There is something I fear for my Ummah than the Dajjal." It was then that I became afraid, so I said: "Oh Rasool Allah! Which thing is that?" He (SAW) said; "Misguided and astray scholars."

- **[Musnad Ahmad (5/145) No. 21334 and 21335]**
  When those who were followed, disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allāh will show them their deeds as regrets for them. And they will never get out of the Fire.

- **(Al-Baqarah 2:166-167)**

- **Friends on that Day will be foes one to another except Al-Muttaqûn (pious – see V.2:2).**
- **(Az-Zukhruf 43:67)**
  They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you.
- **(Al-Qalam 68:9)**
  "If you see a scholar going to the gates of the leader don't trust him with your deen because he is a thief" Ibn Mubarak
  Shall We then treat the (submitting) Muslims like the Mujrimûn (criminals, polytheists and disbelievers, etc.)? What is the matter with you? How judge you?
- **(Al-Qalam 68:35-36)**
- **And when you (Muhammad SAW) see those who engage in a false conversation about Our Verses (of the Qur'ān) by mocking at them, stay away from them till they turn to another topic. And if Shaitān (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zālimûn (polytheists and wrongdoers, etc.).**
- **(Al-An'am 6:68)**
- **Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of Taghut (Satan, etc.). So fight you against the friends of Shaitan (Satan); Ever feeble indeed is the plot of Shaitan (Satan).**
- **(An-Nisa 4:76)**
  Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Taghut (false judges, etc.) while they have been ordered to reject them. But Shaitan (Satan) wishes to lead them far astray.

- **(An-Nisa 4:60)**
  Have you seen him who takes his own lust (vain desires) as his ilah (god), and Allah knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allah? Will you not then remember?

- **(Al-Jathiyah 45:23)**
  And when you (Muhammad SAW) see those who engage in a false conversation about Our Verses (of the Qur'an) by mocking at them, stay away from them till they turn to another topic. And if Shaitan (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zalimun (polytheists and wrongdoers, etc.).

- **(Al-An'am 6:68)**
  Ka'b ibn Malik (RA) reported that he heard Allah's Messenger (SAW) say: "If anyone seeks knowledge in order to compete with the scholars or to concur with the foolish or to direct the faces of the people toward himself, Allah will put him in the fire."

- **[Sunan Tirmidhi (5/32) No. 2654, Sunan Darimi (1/374) No. 379, Sunan Ibn Majah (1/170) No. 254, Mustadrak al-Haakim (1/161) No. 293, Sahih Ibn Hibban (1/278) No. 77, Shu'ab al-Iman al-Bayhaqi (3/269) No. 1636, al-Mu'jam al-Awsat al-Tabarani (6/32) No. 5708]**
  "A scholar who abandons what has learnt from the Quran and the Sunnah and follows a ruler who does not rule in accordance with the teaching of Allah and His Messenger is an apostate and a disbeliever who deserves punishment in this world and in the hereafter "

- **{Fatawa Ibn Taymiyyah, Volume 35/373}**

- **Shaykh al-Islam Ibn Taymiyyah (d. 728H): "Whenever a person makes halal what is haraam by consensus or makes haraam what is halal by consensus or replaces the Sharee'ah that is agreed upon by consensus, then he is a Kaffir by the agreement of the scholars of Fiqh." – "**
- **{Al-Fataawa", Vol. 3/267}**
- **Aisha narrated the Messenger of Allah (SAW) said: "Those who give respect to a bid'ati (innovator in Religion) surely will be counted as a helper of destroying Islam."**
- **[Al-Tabarani in 'al-Mu'jam al-Awsat' (7/35) No. 6772 and al-Bayhaqi in 'Shu'ab al-Emaan' (12/57) No. 9018]**
- **Surah 5**
44. Verily, We did send down the Taurat (Torah) [to Musa (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged the Jews. And the rabbis and the priests [too judged the Jews by the Taurat (Torah) after those Prophets] for to them was entrusted the protection of Allah's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the Kafirun (i.e. disbelievers – of a lesser degree as they do not act on Allah's Laws).
- **45. And We ordained therein for them: "Life for life , eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allah has revealed, such are the Zalimun (polytheists and wrong-doers – of a lesser degree).**

- **46. And in their footsteps, We sent ‘Iesa (Jesus), son of Maryam (Mary) , confirming the Taurat (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurat (Torah) that had come before it, a guidance and an admonition for Al-Muttaqun (the pious – see V.2:2).**

- **47. Let the people of the Injeel (Gospel) judge by what Allah has revealed therein. And whosoever does not judge by what Allah has revealed (then) such (people) are the Fasiqun (the rebellious i.e. disobedient (of a lesser degree) to Allah.**

- **48. And We have sent down to you (O Muhammad ￼) the Book (this Qur’an) in truth, confirming the Scripture that came before it and Mohayminan (trustworthy in highness and a witness) over it (old Scriptures) . So judge between them by what Allah has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allah willed, He would have made you one nation, but that (He) may test you in what He has given you; so strive as in a race in good deeds. The return of you (all) is to Allah; then He will inform you about that in which you used to differ.**

- **49. . And so judge (you O Muhammad ￼) between them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad ￼) far away from some of that which Allah has sent down to you. And if they turn away, then know that Allah’s Will is to punish them for some sins of theirs. And truly, most of men are Fasiqun (rebellious and disobedient to Allah).**

- **50. Do they then seek the judgement of (the Days of) Ignorance? And who is better in judgement than Allah for a people who have firm Faith.**

- **51. O you who believe! Take not the Jews and the Christians as Auliya’ (friends, protectors, helpers, etc.), they are but Auliya’ to one another. And if any amongst you takes them as Auliya’, then surely he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists and wrong-doers and unjust).**

- **52. And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: “We fear lest some misfortune of a disaster may befall us.” Perhaps Allah may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.**

- **53. And those who believe will say: “Are these the men (hypocrites) who swore their strongest oaths by Allah that they were with you (Muslims)?” All that they did has been in vain (because of their hypocrisy), and they have become the losers.**

- **54. O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never afraid of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures’ needs, All-Knower.**

- **55. Verily, your Wali (Protector or Helper) is Allah, His Messenger, and the believers, – those who perform As-Salat (Iqamat-as-Salat), and give Zakat, and they bow down (submit themselves with obedience to Allah in prayer).**

- **56. And whosoever takes Allah, His Messenger, and those who have believed, as Protectors, then the party of Allah will be the victorious.**
  Chapter 5 Al Quran

- **Allah says: And if you obey most of those on earth, they will mislead you far away from Allah's path. They follow nothing but conjecture, and they do nothing but lie. [Surah Al-An'aam, ayah 116]**

- **And He says: But most of mankind doesn't know. [Surah Al-A'raaf, ayah 187]**

- **And He says: And most of them We found to be not true to their covenant, but most of them We found indeed to be evil sinners.[Surah Al-A'raaf, ayah 102]**

- **So the balance is not the majority and the minority. Rather, the balance is the truth. So whoever is upon the truth – even if he is by himself – he is the one who is correct and deserves to be emulated. And if the majority of the people are upon falsehood, then it is obligatory to reject them and not be deceived by them. So consideration is given to the truth. This is why the scholars say: "Truth is not known by way of men, but rather men are known by way of the truth." So whoever is upon the truth, then he is the one we must follow and emulate.**

- **In Allaah's stories about the prior nations, He informs us that it is always the minority that is upon the truth, as Allah says: And no one believed with him except for a few. [Surah Hood, ayah 40]**

- **And in a hadeeth in which the nations were presented to the Prophet, he (sallallahu 'alayhi wa sallam) said that he saw a prophet who had a small group of followers with him, and a Prophet who had a man or two men following him, and another Prophet who had no one with him. (Sahih Al-Bukhari).**

- **The Prophet (sallallahu 'alayhi wa sallam) said:
"Islam began strange and it will return back to being strange**

as it began.” (Saheeh Muslim)
And if you obey most of those on earth, they will mislead you far away from Allah’s path. They follow nothing but conjecture, and they do nothing but lie. [Surah Al-An’aam, ayah 116]

- Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, “Islam began as a something strange and it will return to being strange, so blessed are the strangers.”
- Source: Ṣaḥīḥ Muslim 145
- Grade: Sahih (authentic) according to Muslim
- And most of mankind will not believe even if you desire it eagerly. [Surah Yoosuf, ayah 103]
- And if you obey most of those on earth, they will mislead you far away from Allah’s path. They follow nothing but conjecture, and they do nothing but lie. [Surah Al-An’aam, ayah 116]
- [In his sharh (explanation) of Imam Muhammad ibn ‘Abdul-Wahhab’s (rahimahullaah) statement: From the greatest of their principles was that they would be deluded by the majority, using that to determine the correctness of a matter. They would also determine the falsehood of something if it was strange and that its adherents were few. So Allaah brought them the opposite of that, clarifying this in many places of the Qur`an.]
- Source: Sharh Masaa’il-ul-Jaahiliyyah (pg. 60-62) of Shaikh Muhammad ibn ‘Abdul-Wahhab (rahimahullaah), via al-Ibaanah.

- **It was narrated from Mu'aawiyah ibn Abi Sufyaan (may Allaah be pleased with him) that he said: The Messenger of Allaah (peace and blessings of Allaah be upon him) stood among us and said: "Those who came before you of the people of the Book split into seventy-two sects, and this ummah will split into seventy-three: seventy-two in Hell and one in Paradise, and that is the jamaa'ah (main body of Muslims)."**

- **Narrated by Abu Dawood (4597) and others; classed as saheeh by al-Haakim (1/128), who said: it is an important hadeeth that represents a basic principle. It was classed as hasan by Ibn Hajar in Takhreej al-Kashshaaf (63). It was classed as saheeh by Ibn Taymiyah in Majmoo' al-Fataawa (3/345), al-Shaatibi in al-I'tisaam (1/430), and al-'Iraaqi in Takhreej al-Ihya' (9/133). It is mentioned frequently and often quoted as evidence by the scholars in the books of Sunnah, and it was narrated from a number of the Sahaabah via many isnaads, most of the soundest of which specify the number of sects as being seventy-three.**

- **The Prophet (peace and blessings of Allaah be upon him) also described them in the following terms: "My ummah will split into seventy-three sects, all of whom will be in Hell except one group." They said: Who are they, O Messenger of Allaah? He said: "(Those who follow) that which I and my companions follow." This is mentioned in the hadeeth of 'Abd-Allaah ibn 'Amr which was recorded and classed as hasan by al-Tirmidhi (2641). It was also classed as hasan by al-'Iraaqi in Ahkaam al-Qur'aan (3/432), al-'Iraaqi in Takhreej al-Ihya' (3/284) and al-Albaani in Saheeh al-Tirmidhi.**

- **Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said:**

- **The sign of the people of bid'ah is that they do not follow the salaf. End quote from Majmoo' al-Fataawa (4/155).**

- **He also said (3/346): The sign of these groups – i.e., the seventy-two groups that go against Ahl al-Sunnah wa’l-Jamaa’ah – is that they forsake the Qur’aan, Sunnah and scholarly consensus. The one who follows the Qur’aan, Sunnah and scholarly consensus is one of Ahl al-Sunnah wa’l-Jamaa’ah. End quote.**
  Ibn Mājah reported in his Sunan (no. 9):

- **حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، حَدَّثَنَا الْقَاسِمُ بْنُ نَافِعٍ، حَدَّثَنَا الْحَجَّاجُ بْنُ أَرْطَاةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، قَالَ قَامَ مُعَاوِيَةُ خَطِيبًا فَقَالَ أَيْنَ عُلَمَاؤُكُمْ أَيْنَ عُلَمَاؤُكُمْ سَمِعْتُ رَسُولَ اللَّهِ - صلى الله عليه وسلم - يَقُولُ**

- **لاَ تَقُومُ السَّاعَةُ إِلاَّ وَطَائِفَةٌ مِنْ أُمَّتِي ظَاهِرُونَ عَلَى النَّاسِ لاَ يُبَالُونَ مَنْ خَذَلَهُمْ وَلاَ مَنْ نَصَرَهُمْ**

- **‘Amr bin Shu’aib narrated that his father said: Mu’āwiyah (radiyallāhu ‘anhu) stood up to deliver a sermon and he said, “Where are your scholars? Where are your scholars? For I heard the Messenger of Allah (ﷺ) say: The Hour will not be established until a group of my Ummah is manifest over the people, and they do not care who lets them down, who betrays them or who supports them.” Authenticated by Al-Albānī (rahimahullāh) in his checking of Sunan Ibn Mājah (See As-Sahīhah, no. 1165, 1958, 1971)**

- **Due to the steadfastness of the scholars and their fear of Allah, they are not scared of the blame of blamers or the accusations of the ignorant against them. They do not care if they are betrayed, opposed or abandoned. They are the followers and the inheritors of the Prophets, and they know that those who are tried and afflicted the most are the Prophets, then those who resemble them. So they remain firm upon the Truth regardless of the opposition, even when Ahlul-Haqq are few in number.**

- **Abdullāh Ibn Mas’ūd (radiyallāhu ‘anhu) explained, “There will not come upon you a day except that it is worse than the day that came before it, until the Hour is established. I do not mean in terms of affluence in one’s life or the wealth that one acquires. Rather, there will not come upon you a day except that it will be lesser in knowledge than the day that passed before it. So when the scholars have passed away and died, the people will all be at the same level – so they will not enjoin the good, nor forbid the evil, and at that point they will be ruined.” (Reported by Ad-Dārimī no. 194. Ibn Hajr declared the narration to be good in Fathul-Bārī 13/26-27)**

- **Abdullāh Ibn ‘Amr Ibn Al-‘Ās said: I heard Allah’s Messenger (ﷺ) saying:**

- **إِنَّ اللَّهَ لاَ يَقْبِضُ الْعِلْمَ انْتِزَاعًا، يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا، اتَّخَذَ النَّاسُ رُءُوسًا جُهَّالاً، فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا**

- **“Allah does not take away the knowledge by taking it away from the hearts of the people, but He takes it away by the death of the Scholars till no Scholar remains. Then people will take as their leaders the ignoramuses who when asked will give their verdict (fatwa) without knowledge. So they will go astray themselves and will lead the people astray.” (Reported by Al-Bukhārī, no. 100) In a wording, he said, “There will remain the ignoramuses from whom verdicts (fatwas) will be sought. They will give verdicts based upon their own opinions, so they will go astray and will lead the people astray.” (Al-Bukhāri no. 7307)**

- **When the scholars are abandoned or they pass away, people turn to the ignorant ones, the pretenders and Ahlul-Bid’ah who lead the people into ruin. Ibn Mas’ūd said, “Learn knowledge before it is taken away, and it is taken away by the death of the scholars. Beware of going extremes and delving**

too deeply, and beware of innovations. Upon you is to adhere to the ancient affair." (See Ad-Dārimī with the explanation, Fathul-Mannān 2/115, Al-Musannaf of Abdur-Razzāq 11/252, Jāmi' Bayān Al-'Ilm wa Fadlihi 1/152, Al-'Amr bil-Ittibā' p. 59)

- **When the scholars are present, knowledge, action and piety is widespread. When the scholars are few and abandoned, and the riff-raff and rabble speak, knowledge diminishes along with deeds and piety. Abu Dharr narrated from Allah's Messenger (ﷺ): "You are today in a time of many Scholars and few speakers. So whoever abandons even a tenth of what he knows is ruined. There will come after that a time of many [ignorant] speakers wherein the Scholars are few. So whoever holds fast to even a tenth of what he knows will be saved." (Sahīh, reported by At-Tirmidhī no. 2267, Ahmad in Al-Musnad no. 21372, Al-Bukhārī in At-Tārīkh no. 2819, Al-Harawī in Dhamm Al-Kalām no. 100, and authenticated by Al-Albānī in As-Sahīhah no. 2510)**
- **"O you who believe! Obey Allah and obey the Messenger (Muhammad (blessings and peace of Allah be upon him))"**
- **[an-Nisa' 4:59]**
- **"And whatsoever the Messenger (Muhammad (blessings and peace of Allah be upon him)) gives you, take it, and whatsoever he forbids you, abstain (from it)"**
- **[al-Hashr 59:7].**
- **And He warns against disobeying him (interpretation of the meaning):**
- **"And let those who oppose the Messenger's (Muhammad (blessings and peace of Allah be upon him)) commandment (i.e. his Sunnah— legal ways, orders, acts of worship, statements)**

(among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them”

- **[an-Noor 24:63].**
  Chapter 24 verse 63
  Do not make [your] calling of the Messenger among yourselves as the call of one of you to another. Already Allah knows those of you who slip away, concealed by others. So let those beware who dissent from the Prophet’s order, lest fitnah strike them or a painful punishment.
- **English – Footnote (Hilali)**
- **English – Tafsir ibn kathir**
  The Etiquette of addressing the Prophet
- **Allah says:**
- **لَا تَجْعَلُوا دُعَاء الرَّسُولِ بَيْنَكُمْ كَدُعَاء بَعْضِكُم بَعْضًا**
- **Make not the calling of the Messenger among you as your calling one of another.**
- **Ad-Dahhak said, reporting from Ibn Abbas:**
- **“They used to say, `O Muhammad,’ or `O Abu Al-Qasim,’ but Allah forbade them to do that, as a sign of respect towards His Prophet, and told them to say, `O Prophet of Allah,’ `O Messenger of Allah.”‘**
- **This was also the view of Mujahid and Sa`id bin Jubayr.**
- **Qatadah said:**
- **“Allah commanded that His Prophet should be treated with respect and honor, and that he should be a leader.”**

- **Muqatil said concerning the Ayah:**
  بَعْضًا بَعْضِكُم كَدُعَاء بَيْنَكُمْ الرَّسُولِ دُعَاء تَجْعَلُوا لَاا
  (Make not the calling of the Messenger among you as your calling one of another).

- **“When you address him, do not say, `O Muhammad,’ or `O son of `Abdullah’; rather honor him and say, `O Prophet of Allah,’ or, `O Messenger of Allah.’**

- **بَعْضًا بَعْضِكُم كَدُعَاء بَيْنَكُمْ الرَّسُولِ دُعَاء تَجْعَلُوا لَاا**

- **Make not the calling of the Messenger among you as your calling one of another.”**

- **A second view concerning the meaning of the Ayah is that it means**

- **`do not think that if he prays against you it is like when anyone else prays against you, because his prayers will be answered; so beware lest he prays against you and you will be doomed.’**

- **Ibn Abi Hatim recorded this from Ibn Abbas, Al-Hasan Al-Basri and Atiyyah Al-`Awfi.**

- **And Allah knows best.**

- **لِوَاذًا مِنكُمْ يَتَسَلَّلُونَ الَّذِينَ اللَّهُ يَعْلَمُ قَدْ**

- **Allah knows those of you who slip away under shelter.**

- **Muqatil bin Hayyan said,**

- **“This refers to the hypocrites who used to find it too difficult to listen to the Khutbah on Fridays, so they would hide behind some of the Companions of Muhammad and sneak out of the Masjid.**

- **It was not proper for a man to leave on Fridays once the Khutbah began, unless he had permission from the Prophet. If one of them wanted to leave, he would make a gesture to the Prophet with his finger, and the Prophet would give permission without the man speaking. This is because if the Prophet was giving the Khutbah and a man spoke, it would invalidate his Friday prayer." As-Suddi said, "If they were with him for a congregational prayer, they would hide behind one another so that he could not see them."**
  The Prohibition of going against the Messenger's Commandment

- **Then Allah says:**

- **فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ**

- **And let those beware who oppose the Messenger's commandment,**

- **This means going against the commandment of the Prophet, which is his way, methodology and Sunnah. All words and deeds will be measured against his words and deeds; those that are in accordance with his words and deeds will be accepted, and whatever does not match up will be rejected, no matter who the person is who said and did them.**

- **It was recorded in the Two Sahihs and elsewhere that the Messenger of Allah said:**

- **مَنْ عَمِلَ عَمَلاً لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ**

- **Whoever does a deed that is not in accordance with this matter of ours will have it rejected.**

- **meaning, let those beware who go against the Shariah of the Messenger, in secret and in the open,**

- **أَن تُصِيبَهُمْ فِتْنَةٌ**
- **lest some Fitnah should befall them,**
- **i.e., lest some disbelief or hypocrisy or innovation enter their hearts.**
- **أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ**
- **or a painful torment be inflicted on them.**
- **means in this world afflicting them with capital punishment, or by law of prescribed punishment, or by confinement in prison, or so on.**
- **Imam Ahmad recorded that Abu Hurayrah said,**
- **"The Messenger of Allah said:**
- **مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهَا جَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ اللَّتِي يَقَعْنَ فِي النَّارِ يَقَعْنَ فِيهَا وَجَعَلَ يَحْجُزُهُنَّ وَيَغْلِبْنَهُ فَيَقْتَحِمْنَ فِيهَا قَالَ فَذَلِكَ مَثَلِي وَمَثَلُكُمْ أَنَا اخِذٌ بِحُجَزِكُمْ عَنِ النَّارِ هَلُمَّ عَنِ النَّارِ فَتَغْلِبُونِي وَتَقْتَحِمُونَ فِيهَا**
- **The parable of me and you is as the example of a man who kindled a fire and when it illuminated all around him, moths and other creatures started falling into the fire, and he was trying to stop them but they overwhelmed him and still kept falling in. This is the parable of me and you. I am trying to restrain you and keep you away from the fire, but you overwhelm me and fall in.**
- **This was also narrated by Al-Bukhari and Muslim**
- **When they say Tauheed Hakiymiyyah is bidah innovation it's just a part of tauheed uluhiyya etc!**
  Ok even if it is part of tauheed uluhiyya then it is still part of lslam just like Islamic Shariah is part of lslam. Besides the sahabas didn't talk about the 3 tauheeds but the scholars of

Islam uses these terms to describe Islam so Muslims can correctly understand the deen. So regardless of tauheed hakamiyah is part of tauheed uluhiyya or its separate it does not make it outside of Islam.It is still part of lslam just like Islamic sharia is part of Islam. Its evidences are present in Quran and authentic sunnah.So rejecting tauheed hakamiyah is rejecting Shariah and rejecting Shariah is rejecting lslam.lslam is AtoZ Islam is complete. Whoever denies any part of lslam and accepts some of it is a disbeliever unless he is completely ignorant about it. May Allah guide us all to the straight path.Ameen. Allah knows the best.
Explanation:
Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. (An-Nisa 4:150) They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment. (An-Nisa 4:151)

- **Shaykh al-Islam Ibn Taymiyyah (d. 728H): "Whenever a person makes halal what is haraam by consensus or makes haraam what is halal by consensus or replaces the Sharee'ah that is agreed upon by consensus, then he is a Kaffir by the agreement of the scholars of Fiqh." – "Al-Fataawa", Vol. 3/267**
  They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (9:31)
  Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment (in their disputes) to the Taghoot (false judges, etc.) while they have been ordered to reject them. But Shaitan (Satan) wishes to lead them far astray. (An-Nisa 4:60)

- **So Whosoever abandons the wise Shariah which was revealed upon Muhammed ibn Abdullah, the seal of the prophets, and goes to other abrogated Shariah for judgment, he becomes a Kaafir. So how about the one who goes to al-Yaasiq (man-made law) for judgment and gives it precedence (over the Sharia of Muhammed (saw). Whosoever does this has become a Kaafir by the Ijma of the Muslims. Ibn Kathir, Al-Bidayah Wan-Nihayah, Vol 13, p119**

- **English – Sahih International**
  They have taken their scholars and monks as lords besides Allah, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him. Quran 9:31

- **English – Footnote (Hilali)**
  Once while Allah's Messenger (ﷺ) was reciting this Verse, 'Adi bin Hatim said, "O Allah's Messenger! They do not worship them (i.e. the rabbis and monks)." Allah's Messenger (ﷺ) said: "They certainly do. [They (i.e. the rabbis and monks) made lawful things as unlawful and unlawful things as lawful, and they (i.e. Jews and Christians) followed them; and by doing so, they really worshipped them]."

- **(Narrated by Ahmad, At-Tirmidhi, and Ibn Jarir)**

- **English – Tafsir ibn kathir**
  مَرْيَمَ ابْنَ وَالْمَسِيحَ اللّهِ دُونِ مِّن أَرْبَابًا وَرُهْبَانَهُمْ أَحْبَارَهُمْ اتَّخَذُواْ

- **They took their rabbis and their monks to be their lords besides Allah, and the Messiah, son of Maryam.**

- **Imam Ahmad, At-Tirmidhi and Ibn Jarir At-Tabari recorded a Hadith via several chains of narration, from Adi bin Hatim, may Allah be pleased with him, who became Christian during**

the time of Jahiliyyah. When the call of the Messenger of Allah reached his area, Adi ran away to Ash-Sham, and his sister and several of his people were captured.

- The Messenger of Allah freed his sister and gave her gifts. So she went to her brother and encouraged him to become Muslim and to go to the Messenger of Allah. Adi, who was one of the chiefs of his people (the tribe of Tai') and whose father, Hatim At-Ta'i, was known for his generosity, went to Al-Madinah. When the people announced his arrival, Adi went to the Messenger of Allah wearing a silver cross around his neck. The Messenger of Allah recited this Ayah;
- اتَّخَذُواْ أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللّهِ
- They took their rabbis and their monks to be their lords besides Allah.
- Adi commented, "I said, `They did not worship them."'
- The Prophet said,
- بَلَى إِنَّهُمْ حَرَّمُوا عَلَيْهِمُ الْحَلَلَ وَأَحَلُّوا لَهُمُ الْحَرَامَ فَاتَّبَعُوهُمْ فَذَلِكَ عِبَادَتُهُمْ إِيَّاهُم
- Yes they did. They (rabbis and monks) prohibited the allowed for them (Christians and Jews) and allowed the prohibited, and they obeyed them. This is how they worshipped them.
- The Messenger of Allah said to Adi,
- يَا عَدِيُّ مَا تَقُولُ
- Adi what do you say?
- أَيُفِرُّكَ أَنْ يُقَالَ اللهُ أَكْبَرَ
- Did you run away (to Ash-Sham) so that 'Allahu Akbar' (Allah is the Great) is not pronounced?

- الله مِنَ أَكْبَرَ شَيْئًا تَعْلَمُ فَهَلْ
- **Do you know of anything greater than Allah?**
- يُفِرُّك مَا
- **What made you run away?**
- اللهُ إِلاَّ إِلَـهَ لَا يُقَالَ أَنْ أَيُفِرُّكَ
- **Did you run away so that `La ilaha illallah' is not pronounced?**
- اللهُ إِلاَّ إِلهٌ مَنْ تَعْلَمُ فَهَلْ
- **Do you know of any deity worthy of worship except Allah?**
- **The Messenger invited Adi to embrace Islam, and he embraced Islam and pronounced the Testimony of Truth. The face of the Messenger of Allah beamed with pleasure and he said to Adi,**
- ضَالُّون وَالنَّصَارَى عَلَيْهِمْ مَغْضُوبٌ الْيَهُودَ إِنَّ
- **Verily, the Jews have earned the anger (of Allah) and the Christians are misguided.**
- **Hudhayfah bin Al-Yaman, Abdullah bin Abbas and several others said about the explanation of,**
  اللهِ دُونِ مِّن أَرْبَابًا وَرُهْبَانَهُمْ أَحْبَارَهُمْ اتَّخَذُواْ
  (They took their rabbis and their monks to be their lords besides Allah…),
- **that the Christians and Jews obeyed their monks and rabbis in whatever they allowed or prohibited for them.**
- **This is why Allah said,**
- وَاحِدًا إِلَـهًا لِيَعْبُدُواْ إِلاَّ أُمِرُواْ وَمَا
- **while they were commanded to worship none but One God,**

- **Who, whatever He renders prohibited is the prohibited, whatever He allowed is the allowed, whatever He legislates, is to be the law followed, and whatever He decides is to be adhered to;**

- **يُشْرِكُونَ عَمَّا سُبْحَانَهُ هُوَ إِلاَّ إِلَـهَ لاَّ**

- **None has the right to be worshipped but He. Hallowed be He above what they associate (with Him).**

- **Meaning, exalted, sanctified, hallowed above partners, equals, aids, rivals or children, there is no deity or Lord worthy of worship except Him**

- **Additional information:**
  "Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them[al-Nisaa' 4:145]
  "(They are) swaying between this and that, belonging neither to these nor to those; and he whom Allaah sends astray, you will not find for him a way (to the truth — Islam)"[al-Nisaa' 4:143
  "And when it is said to them: 'Come to what Allaah has sent down and to the Messenger (Muhammad),' you (Muhammad) see the hypocrites turn away from you (Muhammad) with aversion"

- **[al-Nisaa' 4:61]**

- **"And when they meet those who believe, they say: "We believe," but when they are alone with their Shayaateen (devils — polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking**

- **Allaah mocks at them and gives them increase in their wrong-doing to wander blindly"[al-Baqarah 2:14-15]**

- **The hypocrites have many characteristics, the worst and most serious of which is disbelief in Allaah. Allaah says (interpretation of the meaning):**
- **“And when it is said to them (hypocrites): ‘Believe as the people (followers of Muhammad, Al-Ansaar and Al-Muhaajiroon) have believed,’ they say: ‘Shall we believe as the fools have believed?’ Verily, they are the fools, but they know not”[al-Baqarah 2:13]**
- **Among their characteristics are enmity and envy (hasad) towards the believers, as Allaah says (interpretation of the meaning):**
- **“If good befalls you (O Muhammad), it grieves them, but if a calamity overtakes you, they say: ‘We took our precaution beforehand’ and they turn away rejoicing”[al-Tawbah 9:50]**
- **Among their characteristics is mockery of Allaah, His Messenger and His religion. Allaah says (interpretation of the meaning):**
- **“If you ask them (about this), they declare: ‘We were only talking idly and joking.’ Say: ‘Was it at Allaah, and His Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger that you were mocking?’**
- **Make no excuse; you disbelieved after you had believed”[al-Tawbah 9:65-66]**
- **Among their characteristics is that they spread corruption on earth, with disbelief, hypocrisy and sins. Allaah says (interpretation of the meaning):**
- **“And when it is said to them: ‘Make not mischief on the earth,’ they say: ‘We are only peacemakers.’**

- **Verily, they are the ones who make mischief, but they perceive not"[al-Baqarah 2:11-12]**
- **Among their characteristics are slander and lies. Allaah tells us about them (interpretation of the meaning):**
- **"They swear by Allaah that they are truly, of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them)"[al-Tawbah 9:56]**
- **Among their characteristics is that they enjoin what is evil and forbid what is good, and they are stingy with their wealth. Allaah says concerning them (interpretation of the meaning):**
- **"The hypocrites, men and women, are one from another; they enjoin (on the people) Al-Munkar (i.e. disbelief and polytheism of all kinds and all that Islam has forbidden), and forbid (people) from Al-Ma'roof (i.e. Islamic Monotheism and all that Islam orders one to do), and they close their hands [from giving (spending in Allaah's Cause) alms]. They have forgotten Allaah, so He has forgotten them. Verily, the hypocrites are the Faasiqoon (rebellious, disobedient to Allaah)"[al-Tawbah 9:67] "There are four (characteristics), whoever has all of them is a complete hypocrite, and whoever has some of them has some element of hypocrisy, unless he gives it up: when he speaks, he lies; when he makes a treaty, he betrays it; when he makes a promise, he breaks it; when he quarrels, he resorts to insults."(Narrated by Muslim, 53)**
- **Among their characteristics is a concern with appearances and fancy speech whilst they are inwardly corrupt. Allaah says concerning them (interpretation of the meaning):**
- **"And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them.**

They are the enemies, so beware of them. May Allaah curse them! How are they denying (or deviating from) the Right Path?"[al-Munaafiqoon 63:4]
"Surely, Allaah will collect the hypocrites and disbelievers all together in Hell"[al-Nisaa' 4:140 – interpretation of the meaning]
"Verily, the hypocrites will be in the lowest depth (grade) of the Fire"[al-Nisaa' 4:145]

- **"O Prophet (Muhammad)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination"**
- **[al-Tahreem 66:9)**
  Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "The signs of a hypocrite are three, even if he fasts and prays and claims to be a Muslim: when he speaks he lies, when he gives a promise he breaks it, and when he is trusted he is treacherous."
- **Source: Ṣaḥīḥ al-Bukhārī 33, Ṣaḥīḥ Muslim 59**
  63. Surah Al-Munafiqun (The Hypocrites)
- **In the Name of Allah, The Most Gracious, Most Merciful**
- **When the hypocrites come to you (O Muhammad), they say: "We bear witness that you are indeed the Messenger of Allah." Allah knows that you are indeed His Messenger and Allah bears witness that the hypocrites are liars indeed.**
- **They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allah. Verily, evil is what they used to do.**
- **That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not.**

- **And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allah curse them! How are they denying (or deviating from) the Right Path.**

- **And when it is said to them: “Come, so that the Messenger of Allah may ask forgiveness from Allah for you”, they turn aside their heads, and you would see them turning away their faces in pride.**

- **It is equal to them whether you (Muhammad) ask forgiveness or ask not forgiveness for them. Verily, Allah guides not the people who are the Fasiqin (rebellious, disobedient to Allah) .**

- **They are the ones who say: “Spend not on those who are with Allah’s Messenger, until they desert him.” And to Allah belong the treasures of the heavens and the earth, but the hypocrites comprehend not.**

- **They (hyprocrites) say: “If we return to Al-Madinah, indeed the more honourable (‘Abdullah bin Ubai bin Salul, the chief of hyprocrites at Al-Madinah) will expel therefrom the meaner (i.e. Allah’s Messenger).” But honour, power and glory belong to Allah, His Messenger (Muhammad), and to the believers, but the hypocrites know not.**

- **you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers.**

- **And spend (in charity) of that with which We have provided you, before death comes to one of you and he says: “My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give Sadaqah (i.e. Zakat) of**

my wealth , and be among the righteous [i.e. perform Hajj (pilgrimage to Makkah)].

- **And Allah grants respite to none when his appointed time (death) comes. And Allah is All-Aware of what you do.**
- **SOLUTION:**
  Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. (An-Nisa 4:150) They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment. (An-Nisa 4:151)
- **"Today I have perfected your religion for you, completed my favors upon you and have chosen for you Islam as the way of life for you" (5:3) Al Quran**
- **you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result. Quran 4:59**
- **Democracy is not an Arabic word. Rather it is derived from the Greek, and it is a composite of two words: *demos*, meaning the masses or the people, and *kratia*, meaning rule. So what is meant is the rule of the masses or the rule of the people.**
- **Secondly:**
- **Democracy is a system that is contrary to Islam, because it gives the power of legislation to the people or to those who represent them (such as members of Parliament). Based on that, in democracy legislative**

authority is given to someone other than Allah, may He be exalted; rather it is given to the people and their deputies, and what matters is not their consensus but the majority. Thus what the majority agree upon becomes laws that are binding on the nation, even if it is contrary to common sense, religious teaching or reason. In these systems legislation has been promulgated allowing abortion, same-sex marriage and usurious interest (riba); the rulings of sharee'ah have been abolished; and fornication/adultery and the drinking of alcohol are permitted. In fact this system is at war with Islam and its followers.

- **Allah, may He be exalted, has told us in the His Book that legislative authority belongs to Him alone, and that He is the wisest of those who issue rulings and judge. He has forbidden the association of anyone with Him in His authority, and no one is better than Him in ruling.**
- **Allah, may He be exalted, says (interpretation of the meaning):**
- ***"So the judgement is only with Allah, the Most High, the Most Great!"***
- ***[Ghaafir 40:12]***
- ***"The command (or the judgement) is for none but Allah. He has commanded that you worship none but Him (i.e. His Monotheism), that is the (true) straight religion, but most men know not"***
- ***[Yoosuf 12:40]***
- ***"Is not Allah the Best of judges?"***
- ***[at-Teen 95:8]***

- ***"Say: 'Allah knows best how long they stayed. With Him is (the knowledge of) the unseen of the heavens and the earth. How clearly He sees, and hears (everything)! They have no Walee (Helper, Disposer of affairs, Protector, etc.) other than Him, and He makes none to share in His Decision and His Rule'"***
- ***[al-Kahf 18:26]***
- ***"Do they then seek the judgement of (the Days of) Ignorance? And who is better in judgement than Allah for a people who have firm Faith?"***
- ***[al-Maa'idah 5:50]*****.**
- **Allah, may He be glorified and exalted, is the Creator of all things and He knows what is good for them and what is in their best interests of rulings. Human beings vary in intellect, attitude and customs, and they are unaware of what is best for them, let alone what is best for others. Hence in societies that are ruled by the people in terms of legislation and laws, one sees only corruption, immorality and disintegration of the social fabric.**
- **It should be noted that in many countries this system has changed into something that has no reality behind it, and it is mere slogans by which people are deceived; in fact the real ruler is the head of state and his helpers, and the people are suppressed and have no say in anything.**
- **There is nothing more indicative of that than the fact that when this democracy produces results that do not suit the desires of the rulers, they crush it underfoot. Cases of election fraud, suppression of freedoms and silencing of the voices of those who speak the truth**

are well known to everyone and do not need further proof.

- **This is very clear in many countries and does not need any proof.**
- **It says in *Mawsoo'ah al-Adyaan wa'l-Madhaahib al-Mu'aasirah* (2/1066):**
- **Representative democracy:**
- **This is one of the democratic systems in which the people exercise authority through a council of elected representatives of the people. In this system the people retain the right to exercise some aspects of authority directly by various means, the most important of which are:**
- **The right to propose laws, which is done when a number of people propse a law in general terms or in detail, which the parliament will then discuss and vote upon.**
- **The right to a referendum, whereby a law that has already been approved by Parliament is presented to the people so that they can have their say.**
- **The right of objection, whereby a number of voters defined by the Constitution have the right to object to a law within a certain period after it has been passed, which will result in taking the matter to the people for a general referendum; if the people agree with it, it will be promulgated, otherwise it will be annulled. This is included in most modern constitutions.**
- **Undoubtedly democratic systems are one of the modern forms of shirk, in terms of obedience and submission, or in legislation, as it disregards the**

authority of the Creator, may He be glorified and exalted, and His absolute right of legislation, and regards that as one of the rights of created beings. But Allah, may He be exalted, says (interpretation of the meaning):

- ***"You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allah has sent down no authority. The command (or the judgement) is for none but Allah. He has commanded that you worship none but Him (i.e. His Monotheism), that is the (true) straight religion, but most men know not."***
- ***[Yoosuf 12:40]***
- ***"Say (O Muhammad SAW): "I am on clear proof from my Lord (Islamic Monotheism), but you deny (the truth that has come to me from Allah). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allah, He declares the truth, and He is the Best of judges."***
- ***[al-An 'aam 6:57].***
- **End quote.**
- **Thirdly:**
- **Many people think that the word democracy means freedom! But this is incorrect because freedom is one of the by-products of democracy. What we mean by freedom here is freedom of belief, freedom of decadence, and freedom of expression, and these also have many negative impacts on Muslim societies, because matters have gone so far that aspersions are cast upon the Messengers and the messages, and**

upon the Qur'an and the Sahaabah, on the grounds of freedom of opinion; and wanton display and uncovering are tolerated, and indecent images and movies are propagated on the grounds of freedom. Many such things are happening, of which there is a long list, all of which are playing a part in the corruption of the ummah, morally and spiritually.

- **Even that freedom for which countries are calling by means of democratic systems is not absolute. We see whims and desires, and vested interests, behind the limitations on those freedoms. At the time when their systems tolerate aspersions upon the Prophet Muhammad (blessings and peace of Allah be upon him) and the Qur'an, on the grounds of freedom of expression, we find that this freedom is denied when speaking about matters such as the "Nazi Holocaust of the Jews"! In fact anyone who denies this Holocaust is treated as a criminal and put in prison, even though it is a historical matter that may be denied.**
- **If these people really are promoting freedom, then why do they not let the Muslim peoples choose their own path and religion? Why did they colonize their lands and play a role in changing their religion and beliefs? What do these freedoms have to do with Italy's slaughter of the Libyan people, or with France's slaughter of the Algerian people, or with Britain's slaughter of the Egyptian people, or with America's slaughter of the Afghan and Iraqi peoples?**
- **According to those who promote it, freedom may be subject to several restrictions, including the following:**

- **The law. Man does not have absolute freedom to drive in the opposite direction to traffic in the street, or to open a shop without a license, and if he says "I am free," no one will pay any attention to him.**
- **Custom. A woman in their countries – for example – cannot go to offer condolences to the bereaved wearing a bathing suit. If she says "I am free", the people will look down on her and throw her out, because it is contrary to custom.**
- **Public taste. One of them – for example – cannot eat and pass wind in front of people, or even burp! The people will look down on him even if he says, "I am free."**
- **Furthermore, we say:**
- **Why shouldn't our religion restrict our freedom, as their freedom is restricted by things that they cannot deny? Undoubtedly what is taught by Islam is that which is in people's best interests. If a woman is forbidden to make a wanton display, or if the people are forbidden to drink alcohol and eat pork, and so on, all of that is in their best interests, physically and mentally, and for their general welfare. But they refused to restrict their freedom if the injunction comes from religion, but they say "we hear and we obey" if it comes from human beings like them or from a (man-made) law.**
- **Fourthly:**
- **Some people think that the word democracy is equivalent to shoora (consultation) in Islam! This is a mistaken notion for many reasons, including the following:**

- **Shoora has to do with new matters that arise or with matters that are not explained in detail in the texts of the Qur'an or Sunnah. With regard to the "rule of the people", the people may discuss what is well-established in religion, which may lead to refusing to acknowldge the prohibitions on that which is forbidden, and to forbidding that which Allah has permitted or made obligatory. So the sale of alcohol is permitted according to these laws, as are fornication/adultery and riba (usury), but these laws put pressures on Islamic organizations and the activities of those who call people to Allah. This is diametrically opposed to sharee'ah, so what does this have to do with shoora?**
- **The majlis ash-shoora (consultative committee) is to be formed of people who have a deep knowledge of fiqh, Islam and sharee'ah, fahm, and have a high level of piety and good character. So no one who is of bad character or foolish, or is a disbeliever or atheist, is to be consulted or involved in the shoora process. As for the democratic councils of representatives, they pay no attention to any of the con ditions mentioned above. The representative may be a disbeliever, or of bad character or foolish. What does this have to do with shoora as prescribed in Islam?**
- **Shoora is not binding upon the ruler; the ruler may give precedence to the view of one member of the council that is supported by proof, and prefer his view over that of the other council members, whereas in the case of representative democracy, the agreement of the majority becomes legally binding upon the people.**

- **Once this is known, then what the Muslims must do is be proud of their religion and trust that the rulings of the Lord are best for them in this world and in the Hereafter, and they should disavow systems that go against the laws of Allah.**
- **What all other Muslims must do – rulers and ruled alike – is adhere to the laws of Allah, may He be exalted, in all their affairs. It is not permissible for anyone to follow a system or methodology other than Islam. One of the indications of their acceptance of Allah as their Lord, Islam as their religion, and Muhammad (blessings and peace of Allah be upon him) as their Prophet and Messenger, is that the Muslims adhere to Islam outwardly and inwardly; they respect the laws of Allah and follow the Sunnah of the Prophet (blessings and peace of Allah be upon him).**
- **We ask Allah to honour us with Islam and to cause the plots of the traitors to fail.**
- **And Allah knows best.**

- **Khilafah is fard - Evidence from the Ijma of the Sahabah**

The Ijma'a of the Sahabah is a legitimate daleel shari'i (evidence) like the Qur'an and Sunnah of the Messenger of Allah (saw). In regard with the Ijma'a of the Sahabah they all agreed upon the necessity to establish a successor or Khaleefah to the Prophet after his death, and

they all agreed to appoint a successor to Abu Bakr, then to 'Umar, then to 'Uthman, after the death of each one of them. Also, all the Sahabah agreed throughout their lives upon the obligation of appointing a Khaleefah. Although they disagreed upon the person to elect as a Khaleefah, they never disagreed upon the appointment of a Khaleefah, neither when the Prophet died, nor when any of the Khulafa'a ar-Rashidun died. Therefore the Ijma'a of the Sahabah is a clear and strong evidence that the appointment of a Khaleefah is obligatory. The extent of the inevitable obligation to establish the Khaleefah and the extent of awareness about this obligation among the Sahabah, is clearly reflected in the actions which they performed at the time.

As for the Ijma' of the companions, they (may Allah be pleased with them) agreed upon the necessity of establishing a successor, (Khaleefah) to the Messenger of Allah (saw) after his death. They all agreed to appoint a successor to Abu Bakr, and upon his death to appoint a successor to 'Umar and upon 'Uthman's death to appoint Ali as a successor to him. The general consensus of Sahabah on the appointment of a Khaleefah manifested itself emphatically upon the death of the

Messenger of Allah (saw) and engaged themselves in appointing a successor to him. It is known that the burial of the dead is obligatory, and that it is sinful for those in charge of preparing the burial to engage themselves in anything else until they complete the burial. Despite this, some of the Sahabah engaged themselves in appointing a Khaleefah, even though they were obliged to engage themselves in preparing the burial of the Messenger of Allah (saw) . The other Sahabah kept silent about this and participated in the delaying of the burial for two nights, despite having the ability to condemn the delay and being able to bury the Messenger of Allah (saw). This action of the Sahabah is therefore an evidence of consensus to support the fact that the appointment of a Khaleefah is more of an obligation than the burial of the dead and it could not have been legitimate unless the appointment of a Khaleefah were more of an obligation than the burial of the dead.

Furthermore, all the Sahabah consented throughout their lives upon the obligation of appointing a Khaleefah. Although at times they differed about the choice of the Khaleefah, they never disagreed about the fact that a Khaleefah must be appointed, and this was the case in the

wake of Allah’s Messenger’s death, and of each of the Khulafa ‘Rashideen’ (The first four Khaleefahs). Accordingly, the general consensus of the Sahabah is both a strong and clear evidence that the appointment of a Khaleefah is obligatory.

The Burial of the Prophet

The Ijma'a of the Sahabah to establish a Khaleefah and give him the bay’ah to head the State manifested itself emphatically when they delayed the burial of the Messenger of Allah whilst engaged in appointing a successor to him as a head of the State, despite the fact that the burial of the dead person is fard, and that it is haram upon those who are supposed to prepare for his burial to engage themselves in anything else until they complete the burial. This is according to that which has been narrated in the two Sahihs about the events in the hall of Banu Sa’idah and also in the wake of the death of each subsequent Khaleefah. The Sahabah were obliged to engage themselves in preparing the burial of the Prophet, but instead some of them engaged themselves in appointing a Khaleefah rather than carrying out the burial, and some others kept silent on this

engagement and participated in delaying the burial for three days and two nights despite their ability to deny the delay and their ability to bury the Prophet. It was reported that the Prophet died on Monday, Abu Bakr was chosen as a Khalifah on Tuesday and the burial of the Prophet (saaws) took place on Wednesday night (Imam Malik reported that the burial took place on Tuesday night but not before choosing Abu Bakr as Khalifah.) It is known that after Abu Bakr was chosen as Khalifah, he delivered a speech after which they started washing the Prophet (saaws) on Tuesday evening. After washing him, there was a debate as to where he should be buried and they agreed that he should be buried in the place of his death –Abu Bakr was the one who settled the dispute.) So this was an Ijma'a of the Sahabah to engage themselves in appointing a Khaleefah their top priority in the wake of the departure of the Messenger of Allah rather than to bury the dead Prophet. This could not be legitimate unless the appointment of a Khaleefah is more obligatory than the burial of the dead.

Other things that were abandoned until the Khaleef was selected

Following the death of the prophet, there were several grave disputes in Medina that deserved the attention of the sahabah. Apart from the need to bury the prophet, there were disputes regarding the inheritance of the Prophet, fighting against those who rebelled against the state and those who rejected Islam, even fighting against those who refused to pay Zakat to the state, the emergence of false prophets in Arabia, and the sending of Osama's army outside Arabia.. Yet despite all of these issues, the sahabah all agreed to first spend 3 days in appointing a khaleef who then proceeded to address all of these things, rather than some of them going to bury the prophet and taking care of these individual issues. They did not wait for all of these individual things to be fixed first. This agenda illustrated that without Khilafah, there would be no Islam at all.

The succession of Umar bin al Khattab

It is also reflected clearly in the action of 'Umar ibn al-Khattab - in the wake of his stabbing whilst the agony of death neared. After ruling for about ten years, 'Umar was wounded by a Zoroastrian slave, Firuz. When 'Umar became certain that his death was imminent as a result

of the stab wound, he entrusted the people of shura (consultation) to select the new khaleefah. He said, "Verily the Apostle of Allah died and he was pleased with these six people from the Quraysh", and refering to 'Ali, 'Uthman, Talhah ibn ‘Ubaydullah, az-Zubayr ibn al-’Awwam, Sa'd ibn Abi Waqas and 'Abdu r-Rahman ibn 'Awf, he said "I have decided to make it (the selection of caliph) a matter of consultation among them, so that they may select one from among themselves." He gave them three days to choose a new Khaleefah.

‘Umar also empowered fifty Muslims to carry out this action, i.e. to kill the dissenter despite the fact they were of the shura people and of the eminent Sahabah. This order was given in front of the Sahabah, and no one was reported to deny or disagree with it, so it becomes Ijma‘a of the Sahabah that Muslims are not permitted to stay without a Khaleefah for more than two nights and three days. 'Umar called Abu Talhah al-Ansari and told him that after his ('Umar's) burial, he was to collect fifty swordsmen from the ansar, and gather the six above-mentioned candidates in a house to select one from among themselves as the caliph. If five agreed and accepted one man, while one man rejected, then hit his head with

a sword. If four consented and agreed on one man, and two disagreed, then kill the disagreers with the sword. If three agreed on one man and three disagreed then let Abdullah bin Umar arbitrate. The group which Abdullah bin Umar judged for, let them select their man. If they did not accept the judgement of Abdullah bin Umar, then be with the group in which is Abdul Rahman ibn Awf, and kill the rest if they declined to accept what the people agreed upon.

In Islam, ordering the killing of a Muslim is a serious matter. However, Umar ordered the killing of the one who sat in opposition despite the fact that the six were all people of Shura and senior Sahabah. That one of these Sahabah could have been killed, should they have been unable to reach an agreement concerning the election of a Khaleefah, serves as a clear evidence that the appointment of a Khaleefah is compulsory. Furhter, there is no report of any of the sahabah challenging Umar's order or disagreeing with it, thus it becomes ijma of the sahabah – they knew that he was correct in ordering the killing of these senior Muslims.

The general consensus of the Sahabah

concerning the obligation of appointing a Khaleefah has been transmitted by way of khabar mutawatir (continuous report), the Sahabah agreed that it was the most important of all obligations. This is considered to be a conclusive evidence. It has also been confirmed by means of tawatur that the Ummah should at no time remain without a Khaleefah. It is obligatory on the whole Ummah to appoint a Khaleefah, i.e. to establish him in office to govern her affairs. The command is addressed to the entire Ummah; this took effect from the moment of his departure and will continue to the Day of Judgment.

- **What do you understand from the word Wahhabi, who uses this term and why?**
- **The Wahhabi movement is classified as a spiritual and political movement. This is so because they believe in the establishment of the Islamic State to preserve the deen of the Ummah.**
- **The spiritual father for the wahhabi movement was Muhammad ibn Abdul Wahhab. He was born 1703**

and died 1792. He founded a movement based on pure tawheed

- **in order to purify the Arabian Peninsula from seven evil things:**

- **Kufr**
- **Shirk**
- **Zandaqa [heresy]**
- **Superstitions**
- **Deviancy**
- **Bid'ah [cursed innovations]**
- **Apostasy**

- **He will always be remembered for his amazing accomplishment of ridding the Arabian Peninsula of grave worshippers. His work, nawaaqid al Islam, is a book comprised of the 10 things that eject a person outside the fold of Islam. This book was written to protect the Ummah from kufr, shirk, zandaqa, and apostasy. It is incumbent on all Muslims to study the contents of this book in order to safeguard their deen. Many Muslims have apostates in their families without realising it because they do not understand tawheed to know who is a Muslim and who is a kaafir.**

- **It is incumbent on all Islamic schools, colleges, institutes and universities to study this book, the 10 Nullifiers of Islam. Below are the 10 nullifiers of Islam stated by Muhammad Ibn Abdul Wahhab:**

- **THE TEN THINGS THAT NULLIFY ISLAM IS AS FOLLOWS:**

- **Muhammad ibn Abdul Wahhab said: Know that the things that nullify Islam are TEN**

- **FIRST: polytheism, which is worshipping other gods besides the One true God, Allah [4:48; 5:72]**

- **SECOND: he commits Kufr by Ijma' whoever places mediums between himself and Allah, mediums that he calls upon, ask forgiveness from, or rely on. [39:3; 35:14]**

- **THIRD: he commits Kufr whoever does not apply the Kufr principle upon polytheists, or whoever doubts that polytheists are infidels, or whoever corrects polytheists' path. [3:19; 3:85]**

- **FOURTH: he is a disbeliever whoever thinks that another guidance is better than prophet Muhammad's guidance, or another judgement is better than prophet Muhammad's judgement, such as preferring Tawagheet's (tyrants) judgement over prophet Muhammad's judgement. [5:44]**

- **FIFTH: he commits Kufr whoever hates something that prophet Muhammad -peace and blessings be upon him- came with, even if he practices it. [47:9]**

- **SIXTH: he commits Kufr whoever mocks some of God's religion, some of God's reward, or some of God's punishment. He commits kufr if he mocks the Messenger of Allah [saw]. [9:65-66]**

- **SEVENTH: he commits kufr, who dabbles in black magic or pays someone to do magic on his behalf. [2:102]**

- **EIGHTH: helping polytheists against Muslims. The evidence on that is the saying of Allah, the Exalted: And if any amongst you takes them (as Auliyâ'), then surely he is one of them. Verily, Allâh guides not those people who are the Zâlimûn (polytheists and wrong doers. (Al Maida 5:51)**

- **NINTH: he is a disbeliever whoever believes that some people are able to leave the Sharia' of prophet Muhammad -peace and blessings be upon him- as Al-Khidr was able to leave the Sharia' of Moses -peace be upon him-. [5:50]**

- **TENTH: the unwillingness to learn or practice the religion of God. The evidence on that is the saying of Allah, the Exalted: And who does more wrong than**

he who is reminded of the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of his Lord, then turns aside therefrom? Verily, We shall exact retribution from the Mujrimûn (criminals, disbelievers, polytheists, sinners). (32:22). [The Ten Nullifiers of Islam by Muhammed Ibn Abdul-Wahab]

- **THE THREE PRINCIPLES IS ANOTHER BOOK THAT HE WROTE**

- **The three principles is another book written by Muhammad ibn Abdul Wahhab. These three principles are called Root Islamic Education [Asli Deen]. The Shaikh took the three principles from the Hadith where the Prophet Muhammad [saw] said every human will be asked three questions in his or her grave.**

- **Bara (RA) reported from the Prophet (SAW) about this verse: "Allah keeps the believers firm with the stable word in the worldly life and in the Hereafter." (14:27) He explained that this has reference to the grave when it is asked, "Who is your Lord? Who was your Prophet? and What is your religion?" [Bukhari 1369, Muslim 2871, Abu Dawud 4750, Tirmidhi 3131, Nisai 2056, Ibn e Majah 4269]**

- **These three principles are also called Ma'loom min ad-deen Bid-Daroora meaning that which is known of Islam by necessity. You need to know these three**

things to be a real Muslim. If you are ignorant of three things, you are not a Muslim.

- **WHO ARE THE PEOPLE WHO CALL OTHERS WAHHABI?**

- **The following 11 people are guilty of calling orthodox Muslims Wahhabis'. Their aim and objective is to use the term Wahhabi to insult real Muslims [people on pure tawheed] because they envy the real Muslims for their deen.**
- **Shia**
- **Sufi**
- **Berailvis**
- **Parvezi [Hadith rejector]**
- **Mu'tazila [rationalist]**
- **Asha'ira**
- **Secularist**
- **Modernist**
- **Democrats**
- **Hypocrites**
- **Apostates**
- **The people who use the word wahhabi, their intention is to practise smear, sneer and jeer. However, the people who practice the teachings of Muhammad ibn Abdul Wahhab are not Wahhabis. They are Ahlus Sunnah Wal Jamaa'ah and Salafi Jihadi. These words are not offensive. They are also referred to as a Muwahhid [i.e. a person who is on**

pure tawheed]. It is inappropriate to call a person a Wahhabi because it is used to insult and name calling is haram in the following Ayah:

- **you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers. (Al-Ĥujurāt 49:11)**

- **The people who are Mushrikeen use the word Wahhab to insult orthodox Muslims. They want you to abandon your pure tawheed and follow them in their kufr, shirk and zandaqa. The Sufis, Shias and Bervailvis are the Mushrikeen of the Ummah.**

- **Sufis are the Christian of the Ummah, the Berailvis are still Hindus and the Shias are still Zorastrians. These people have entered into the fold of Islam under false pretence. These people cannot survive in a genuine Islamic State because they are kuffar, outside the fold of Islam. They would be asked to convert to Islam or leave.**

- **They are the worst of kuffar. They preach that Muhammad ibn Abdul Wahhab was a British agent.**

Like all infidels, they slander their enemies in order to survive. We are not allowed to call their places of worship a masjid. This is because they worship false deities in their places of worship. You have to call it a temple because in a masjid Allah alone is worshipped. Hence, Allah says:

- **And the mosques are for Allâh (Alone), so invoke not anyone along with Allâh. (Al-Jinn 72:18)**

- **When Muhammad ibn Abdul Wahhab was born, he and the British didn't share the same era. Muhammad ibn Abdul Wahhab is from Uyayna, Saudia Arabia. He was born 1703. This was long before the British stepped into the Middle East. Also, he was from Saudia Arabia, and we all know that Saudia Arabia was not colonised by the British or any one else.**

- **Allah told us to verify the news coming from an evil person in the following Ayah:**

- **you who believe! If a rebellious evil person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done. (Al-Hujurat 49:6)**

- **If you repeat this news from the mushrikeen, you will be asked about it on Day of Judgement because it is a slander. Moreover, the flesh of the scholars is**

poison. Be careful about slandering a pious scholar. The Holy Prophet [saw] said:

- **Abu Huraira narrated the Messenger of Allah (SAW) said: "It is enough to call a man a liar that he narrates everything he hears" [Sahih Muslim (1/10) No. 5, Musannaf Ibn Abi Shaybah (5/237) No. 25617, al-Zuhd al-Ahmad Ibn Hanbal (p. 41) No. 249]**

- **Why would the British sponsor a scholar like Muhammad ibn Abdul Wahhab to bring back authentic tawheed to the Ummah?!**

- **These misguided Muslims use to be grave worshippers. The colonial masters promote evil practices like grave worshipping because grave worshippers have no taqwa to oppose them with jihad.**

- **Muhammad ibn Abdul Wahhab will be remembered as the man who surgically removed shirk from the Ummah. The malicious slander of the mushrikeen doesn't make sense because it doesn't stand up to scrutiny.**

- **Mirza Gulam Ahmed, the false Prophet of Qadian, was on the payroll of the British. He preached non-jihad against the colonialist and he even claimed to be a Prophet after Muhammad [saw].**

- **Ahmed Raza, the founding father of the Berailvi movement, was also paid by the British, and he preached that Muslims should worship the graves besides Allah [shirk].**

- **History has proven that the preachers who were sponsored by the British were all fake Muslims whose aim and objectives was to mislead unsuspecting Muslims. Today, millions of Muslims in India, Pakistan and Bangladesh have become infidels due to the work of Mirza Ghulam Ahmed and Ahmed Raza. Both of these heretics were sponsored by the British.**

- **THE IMPORTANT PRINCIPLES OF MUHAMMAD IBN ABDUL WAHHAB'S MOVEMENT**
- **The text has a literal meaning unless proven otherwise. The text means Quran and Sunnah. Therefore, we have to understand the text from its apparent meaning. Those, in whose heart is the disease of hypocrisy, claim that the text is metaphorical; therefore it has a hidden meaning which is known only to their Imams who are firmly grounded in knowledge. These people are called the batiniyyah [those who claim that the text is metaphorical and it has a hidden meaning]. The reason why the batiniyyah claim that the text is metaphorical is because they have an evil motive. Their evil motive is to put a spin on the text in order to mislead unsuspecting Muslims.**

- **The movement of Muhammad ibn Abdul Wahhab is on the opposite side of the spectrum. Their stance is the stance of the Dhahiriyyah madhab, they take a literal approach to the text unless we have evidence that the text is metaphorical.**

- **WHY DIDN'T MUHAMMAD IBN ABDUL WAHHAB SUBSCRIBE TO THE BATINIYYAH MADHAB?**

- **He refused to subscribe to the batiniyyah madhab because he took his teachings from Ahmed ibn Hanbal and ibn Taymiyyah. He was considered 100% Hanbali in madhab because he followed the madhab in aqeeda and fiqh.**

- **Whenever you follow one of the four great Imams in aqeeda and fiqh you will be protected from deviant ideas. But if you follow one of the four great Imams in fiqh only you are not protected from deviant ideas. Unfortunately, this is the plight of most Muslims today. They follow Imam Abu Hanifa, Malik and Shafi in fiqh but not in aqeeda, so they have become deviants in regards to aqeeda.**

- **Muhammad ibn Abdul Wahhab didn't invent a fifth Madhab, although he had the influence to do so, because this would cause fitnah in the Ummah. We are happy with the four great Imams and there is no need for a fifth madhab. Naasir Deen Albani tried to invent a fifth madhab and he failed miserably.**

- **Due to the stance of Ahmed ibn Hanbal against all deviant groups of his era, he gained the title the Imam of Ahlus Sunnah wal Jamaa'ah.**

- **IS IT COMPULSORY FOR YOU TO FOLLOW A MADHAB?**

- **It is not compulsory on a Muslim to rigidly follow one of the four madhabs; however, it is compulsory on a Muslim to have a teacher who is an expert in aqeeda to teach him the Islamic creed. And it is compulsory on him to have a teacher who is an expert in fiqh to teach him Islamic jurisprudence.**

- **This is so because we were commanded by Allah to ask those who know if we dont know:**

- **So ask the people who have knowledge of the scripture if you don't know. (Al-Anbiya 21:7)**

- **The people who say the Quran is metaphorical, they claim that the throne of Allah is an abstract noun and not a concrete noun because the word arsh means the Glory of Allah. A concrete noun is a thing you can see and touch like a car or a house. We use the following Quranic verse to refute their false claim:**

- **And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them. (Al-Haqqah 69:17)**

- **If eight angels will carry the throne of Allah on the Day of Judgement, how can it be an abstract noun?!**
- **The Sufis and Shias say don't take the Quran literally, but they are hypocrites they take the Quran literally when it suits them. For example, they take 2:115 literally:**

- **And to Allah belongs the east and the west. So wherever you [might] turn, there is the Face of Allah. Indeed, Allah is all-Encompassing and Knowing. (Al-Baqarah 2:115) (Al-Baqarah 2:115)**

- **They use the above mentioned verse to say Allah is everywhere, even though the verse means the Knowledge of Allah is everywhere.**

- **Also, they take Surah 50:16 literally:**

- **And We are nearer to him than his jugular vein. (Qaf 50:16)**

- **They use the above verse to promote wahdatul wujood [union]. The concept of union means a servant of Allah can become so pious due to his**

righteous deeds, to the extent that he becomes one with Allah. When he becomes one with Allah, he becomes a man-God. Hence, he doesn't need to pray anymore and everything which is haram has become halal for him including zina and khamr.

- **The people who claim we take the Quran literally also say we are guilty of giving Allah human body parts. This is called anthropomorphism. We refute them by saying it is impossible for us to give Allah human body parts because Allah is not human. Therefore, Allah has two hands, but they are not like our hands because Allah doesn't not resemble His creation in anyway shape or form. Allah told us in the following Ayah that He has two Hands and He created Adam with His two Hands.**

- **(Allah) said: "O Iblis (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the highly exalted?" (Sad 38:75)**

- **We affirm this Ayah as it is mentioned in the Quran literally. Our understanding is that Allah has two hands but it is not like our hands because Allah says:**

- **There is nothing like unto Him, and He is the All-Hearer, the All-Seer. (Ash-Shura 42:11)**

- **The clock on the wall has two hands and they don't resemble your hands. Allah is the Creator and we are His creation, and Allah doesn't resemble His creation. The Prophet (saw) said Allah created four things with His two Hands: Arsh, Pen, Adam and Paradise.**

- **Mujahid narrated Abdullah ibn Umar (RA) said: "Allah created four things with His Hand; 1. The Throne 2. The Pen 3. Aadam and 4. The paradise of 'Adn. He then said to the rest of the creation 'Kun' [Be] and it was." [Adh Dhahabi in 'Mukhtasar al-'Uluw' (p105), Abu al-Shaikh al-Asbahani in 'al-'Adhuma' (5/1555), Tafsir al-Tabari (21/239), 'The chain is authentic according to the conditions of Muslim.']**

- **When you read the Quran and you see Allah mention His Face, Hands and Shin you have to take the same stance as the sahabas. Therefore, you read it, believe it and leave it - do not put a spin on it like the heretics do.**

- **The Hanbali use the following Hadith to say Allah has two Eyes but His Eyes are not like our eyes:**

- **'Abdullah bin 'Umar (RA) said: One day the Messenger of Allah (SAW) mentioned Al-Masih Dajjal (the Antichrist) in the presence of the people and said, "Verily, Allah is not one-eyed but Al-Masih Ad-Dajjal is blind in the right eye which looks like a**

swollen grape." [al-Bukhari (7127) and Muslim (169)]

- **Those who reject the concept that Allah has two Hands and two Eyes, their hearts are not pure. In their hearts and mind they make Allah similar to His creation. They believe Allah's Hands are like our hands. Due to this erroneous concept which is shirk, they deny that Allah has two hands. We, the members of ahlus Sunnah wal Jamaa'ah do not believe that Allah's two Hands resemble our hands; hence, we have no qualms about accepting the apparent meaning of the Ayah that says Allah has two Hands and He created Adam with His two Hands.**

- **If you are sincere about following an Imam, you would follow the Imam in fiqh and aqeeda. This is what the Hanbalis do, we follow Ahmed ibn Hanbal in fiqh and aqeeda. When you are not sincere, you will follow the Imam in fiqh but dump his aqeeda and this is what the Hanafis have done, they follow Abu Hanifa in Fiqh but his not in Aqeeda because they don't want to give up shirk.**

- **Instead of following Abu Hanifa in aqeeda, they follow a madman called Abu Mansoor al Maturudi from Uzbekistan and dump the aqeeda of Abu Hanifa. The neo Hanafis claim that aqeeda is not important, so in their institutions they teach Hanafi fiqh and no tawheed. But how could they make such a claim when the founding father of the Hanafi madhab**

wrote a book on tawheed and called it Fiqh al Akbar. In his book he asserted that the greatest subject of Islam is tawheed. It is clear that the neo Hanafis claim to follow Abu Hanifa is a big lie. Their similitude is like the Christians who claim to follow Jesus, yet they eat pig, are uncircumcised and worship three gods in a trinity.

- **Nouman Ali Khan Unveiled : Noman Ali Khan Said Aqeedah is Not Important:::::**https://www.youtube.com/watch?v=5XpA0ZTaqQk

- **Another false claim of the Hanafis is that it is bida'h to ask a Muslim "where is Allah?". They say asking Muslims "where is Allah?" is one of the hallmarks of a Wahhabi and it is un-Islamic. We use the follow hadith to refute their false claim:**

- **It is narrated that the companion Mu`awiyah ibn al-Hakam, (RA) slapped his servant girl who used to tend his sheep, and as a result went to the Prophet (SAWS) and asked what should be done as an atonement for having slapped her. The Prophet replied, "Bring her to me" so Mu`awiyah brought her to the Prophet. The Prophet then asked her, "Where is Allah?" and she replied "Above the Sky (heavens)" then the Prophet asked her, "Who am I?" and she replied, "You are Allah's Messenger", so the Prophet said, "Free her, for verily she is a true believer." [Sahih Muslim (1/381) No. 537]**

- **In the above mentioned Hadith the Prophet (saw) asked a slave girl "where is Allah?" and we are not allowed to assume the Prophet (saw) did bida'h by asking the question. The reason why the mushrikeen don't like to be asked "where is Allah?" is because they claim Allah is everywhere. None of the four great Imams believed Allah is everywhere.**

- **Abu Haneefah (rh) said, when asked of his opinion of the one who says, 'I do not know whether Allah is above the heavens or on the earth.' - "He has disbelieved, because Allah says, "The Most Merciful rose above the Throne," and His Throne is above His seven heavens.' He was then asked , 'what if he said that Allah is above His Throne but he does not know whether the Throne is in the heavens or on the earth?' He said, 'He has disbelieved, because He has denied that He is above the heavens, And whosoever denied that He is above the heavens has disbelieved." ('Sharh Usul I'tiqaad Ahlus Sunnah' of al-Laalikaaee (d.414AH), 'al-Uluww' of adh-Dhahabee, also 'Sharh Aqueedah at-Tahaawiyyah' of ibn Abee al-Izz al-Hanafee)**

- **The Maliki Sufis are liars as well because they claim to follow Imam Malik. But when we compare their ideology to the beliefs of Imam Malik, we can safely conclude that they do not follow Imam Malik. The Maliki Sufis preach that Allah is everywhere, and**

according to the following fatwa of Imam Malik, he was innocent of such zandaqa [heresy].

- **Ja'far Ibn Abdullah narrated: We were with Malik Ibn Anas when a man came to him and said: "O Abu Abdullah (Allah said) 'Ar-Rahman upon the Throne Istawa' (20:5), how was His Istiwa? Imam Malik inclined his head and was silent until the sweat of fever covered his brow, then he looked up and said: "Istiwa is not unknown, the Kayf (how) is uncomprehendable, believing in it is wajib (obligatory), and asking about it is bid'ah (innovation), and I do not think that you are anything but an innovator." Then he ordered that the man be expelled. [Abu-Naeem Al-Asbahani in 'Hilyatul-Awliya wa Tabaqat Al-Asfiya' (Vol. 6, pg. 325-326)]**

- **Imam Ahmad: (RA)He was asked: "Is Allah above His 'Arsh, above the seventh heaven, separate from His creatures, and is His knowledge and power encompassing everything everywhere?" He replied: "Certainly, He is above His 'Arsh and nothing escapes His knowledge." [Al-Juyush al-Islamiyyah, Ibn al-Qayyim, p. 123] All of the above show that the entire Muslim 'Ummah, in the past and present, is in unison regarding the belief in the Loftiness and Supremacy of Allah, the Exalted.**

- **As for the Berailvis you are a liar with your claim to follow abu Hanifa because you believe Allah is**

everywhere andAbu Hanifa use to make takfir on people with such a belief.

- **WHY DO THE SUFIS INSIST THAT ALLAH IS EVERYWHERE?**

- **The Sufis refuse to believe that Allah is above the arsh and they insist that Allah is everywhere in person. This ideology is farfetchedness because Allah is not in unholy places like the toilet and the brothel. However, Allah sees everywhere.**

- **The Sufis claim if we believe Allah is above the arsh, we are restricting Allah. And it is wrong to put a limit on Allah. The reason why the Sufis insist that Allah is everywhere is because they use this ideology to promote their belief in wahdatul wujood, Union.**

- **The spiritual father of Wahhabism is Ibn Taymiyyah. Therefore, you shouldn't be surprised that his books are banned in Egypt and Jordan because the Islamic State take all their aqeeda from Ibn Taymiyyah and Muhammad ibn Abdul Wahhab. They even banned the books of Bin Baaz and Uthaymeen because they also take their aqeeda from Muhammad ibn Abdul Wahhab.**

- **The other principle of the Muhammad ibn Abdul Wahhab movement is that they rely on Hadith**

revelation, not reason. The hypocrites rely on reason, not revelation because they want to make up their own religion called Hislam, not Islam. The following three Quranic verses refute the stance of the Parvezis [Hadith rejectors]:

- **Say (O Muhammad SAW to mankind) : "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful." (Aali Imran 3:31)**

- **And whatsoever the Messenger (Muhammad SAW) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allah. Verily, Allah is Severe in punishment. (Al-Hashr 59:7)**

- **And We have also sent down unto you (O Muhammad SAW) the reminder and the advice (the Qur'an), that you may explain clearly to men what is sent down to them, and that they may give thought. (An-Nahl 16:44)**

- **One of the main principles of the Muhammad ibn Abdul Wahhab movement is the takfir of Shias and extreme Sufis. They call the followers of this movement "tafiris". The word takfir means to pronounce a Muslim an infidel. It is also translated as excommunicate. As Muslims, we have no choice but**

to make takfir on the Shia because their creed is zandaqa, heresy. For example, they accuse Ayesha, the wife of the Prophet (saw) of having an affair. The following extract from the Shia holy book is our evidence that they accuse Ayesha of having an affair.

- **SHIA HUJJAH: The Shia believe that at the time of Mahdi's return Imam Mahdi will resurrect Aisha (Prophet Mohammad's wife) and execute the law of Hudud on her, for committing Zina (adultery) during her marriage. (Al-Anwar Al-Numaniyah, vol. 1, p. 161, Tafsir al-Shafi, vol. 2, p. 108, Haq al-Yaqeen, vol. 2, p. 256, Hayat al-Qulub, vol. 2, p. 611)**

- **Allah ta alla has informed the Ummah of Muhammad (saw) that Ayesha didn't have an affair and when the hypocrites of Madina accused her of adultery, it was an ifk, a big lie. Hence, Allah said:**

- **Verily! Those who brought forth the ifk, slander against 'Aishah the wife of the Prophet (SAW) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment. (An-Nur 24:11)**

- **We have no choice but to make takfir on the Shias because they elevate their imams are above the Angels and the Prophet (saw).**

- **SHIA HUJJAH: It is a fundamental principle of faith that our (Shia) Imams have ranks higher than the ranks of angels & God's prophets. (Khomeini's book, Hukuma Islamiya, p. 52)**

- **Additionally, they claim the Quran is corrupted. By saying this they are saying Allah broke His promise to protect the Quran.**

- **SHIA HUJJAH: The present Quran is in an altered, corrupted and distorted form.. (Fatuhat-e-Shia, p. 129)**

- **In the following Ayahs Allah ta alla has promised mankind that he shall protect the Quran from corruption and human interference**

- **Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption). (Al-Hijr 15:9)**

- **Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allah). (Fussilat 41:42)**

- **They also claim Allah is a liar and makes mistakes.**

- **SHIA HUJJAH: "Allah often lies and does mistakes" [Usool-al-Kafi, page 328, Yacoob Kulayni, Vol. 1]**

- **As for the extreme Sufis who we make takfir on, they claim that the Prophet Muhammad (saw) was nur and not a human. This creed contradicts the following Quranic verse:**

- **Say (O Muhammad SAW) : "I am only a man like you. It has been inspired to me that your Ilah (God) is One Ilah (God i.e. Allah). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." (Al-Kahf 18:110)**

- **The above mentioned Quranic verse states that Muhammad (saw) was a human just like us. He was born as a result of marriage, he ate food and drank, he suffered hunger and thirst, he had emotions of joy and sorrow, he cried when he was hurt like all other humans. The following Hadiths explain further:**

- **Abu Talhah (RA) narrated: We complained to Allah's Messenger (SAW) about our hunger and raising from our stomach (the garment) bared the stone each of us had tied to it. He showed that he had two stones (tied to his stomach.) [Sunan Tirmidhi (4/585) No.**

2371, Bayhaqi in 'Shu'ab al Emaan' (13/54) No. 9943]

- **Narrated By Anas bin Malik: We went with Allah's Apostle (p.b.u.h) to the blacksmith Abu Saif, and he was the husband of the wet-nurse of Ibrahim (the son of the Prophet). Allah's Apostle took Ibrahim and kissed him and smelled him and later we entered Abu Saif's house and at that time Ibrahim was in his last breaths, and the eyes of Allah's Apostle (p.b.u.h) started shedding tears. 'Abdur Rahman bin 'Auf said, "O Allah's Apostle, even you are weeping!" He said, "O Ibn 'Auf, this is mercy." Then he wept more and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrahim ! Indeed we are grieved by your separation." [Sahih Bukhari (2/83) No. 1303]**

- **The other difference we have with the extreme Sufis is their claim that the Prophet Muhammad (saw) is ever living; hence, he is still alive in the grave so we are allowed to pray to him and beg him for what we want. We, the members of ahlas sunnah wal jamaa'ah, have evidences from Quran and Sunnah that the Prophet Muhammad (saw) has passed away. Hence, Allah said:**

- **Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted**

to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing). (Aali Imran 3:185)

- **Verily, you (O Muhammad SAW) will die and verily, they (too) will die. (Az-Zumar 39:30)**

- **By you claiming Muhammad is still alive, you have gone agains the Quran and the sahabas who said he was dead**

- **"Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" (An-Nisa 4:78)**
- **When the Prophet (saw) passed away in Madina, the Muslims were devastated. So Abu Bakr Saddiq addressed the crowd by saying:**

- **“if anyone amongst you used to worship Muhammad , then Muhammad is dead, but if (anyone of) you used to worship Allah, then Allah is Alive and shall never die. [Sahih Bukhari, Vol 5, Book 59, Hadith #733]**

- **When Abu Bakr Saddiq mad the pronouncement that the Prophet (saw) was dead, none of the sahabas objected to his statement. Therefore, this means there was ijma among the sahabas that the Prophet (saw) had passed away. Hence, when the Sufis claim that the Prophet (saw) is still alive and did not die,**

they are guilty of going against Quran and Sunnah and the ijma of the sahabas. To go against the ijma of the sahabas is major kufr.

- **The extreme Sufis also claim Muhammad (saw) has all of his faculties in the grave and he is fully aware with the fiqhul waqi of the Ummah (current affairs). The following Hadith refutes their false claim:**

- **Abu Huraira narrated that the Prophet said, "On the Day of Resurrection a group of companions will come to me, but will be driven away from the Lake-Fount, and I will say, 'O Lord (those are) my companions!' It will be said, 'You have no knowledge as to what they innovated after you left; they turned apostate as renegades (reverted from Islam)." [Sahih Bukhari (8/120) No. 6585]**

- **If the Prophet Muhammad (saw) has all of his faculties in the grave, why is it that he is not aware that some of his sahabas apostated after his death?**

- **Another difference we have with the extreme Sufis is the issue of tawassul. The Arabic word “tawassul” means to seek a means to draw near to Allah. We, the members of Ahlus Sunnah wal Jamaa'ah practice tawassul with pious deeds by calling upon Allah with his 99 names and attributes or with the dua of a pious person. However, the extreme Sufis practice tawassul by saying "O Allah forgive me of my sins**

because of the greatness of Muhammad". They also quote the following fabricated Hadith as their hujjah:

- **"When Adam sinned, Allah told him to seek forgiveness in the name of Muhammad, then Allah said to him: Had it not been for Muhammad I wouldn't create the heavens and the earth. I Allah created the heavens and the earth for the sake of Muhammad." O Adam, I have forgiven you, and were it not for Muhammad I would not have created you." It was transmitted through many chains and was cited by Bayhaqi (in Dala'il al-nubuwwa), Abu Nu'aym (in Dala'il al-nubuwwa), al-Hakim in al-Mustadrak (2:615), al-Tabarani in his Saghir (2:82, 207) [this hadith is fabricated]**

- **Another difference we have with the extreme Sufis is praying to the inhabitants of the grave and asking them to fulfill their needs. The following Ayahs refute their pagan doctrine.**

- **Surely, the religion (i.e. the worship and the obedience) is for Allah only. And those who take Auliya' (protectors and helpers) besides Him (say) : "We worship them only that they may bring us near to Allah." Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever. (Az-Zumar 39:3)**

- **If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad SAW) like Him Who is the All Knower (of each and everything). (Fatir 35:14)**

- **It is haram for us to pray to the graves because the inhabitants in the graves cannot hear us. And even if they hear, they cannot grant us our request. Moreover, the Prophet (saw) told us in the following Hadith that the grave is an idol that people worship. Hence, those who pray to the graves are kuffar and idol worshippers.**

- **Yahya related to me from Malik from Zayd ibn Aslam from Ata ibn Yasar that the Messenger of Allah (SAW) said, "O Allah! Do not make my grave an idol that is worshipped. The anger on those who took the graves of their Prophets as places of prostration was terrible." [Muwatta Malik (1/223) No. 570, Musannaf Abdur Razzaq (1/406) No. 1587, Musnad Ahmad (2/246) No. 7352]**

- **When you pray to the grave, you are an idol worshipper like the Buddhist and Hindu. The Prophet Muhammad (saw) told his cousin Ali to demolish all structures that are built over graves. So when Shariah comes to a land, all Sufi monuments that are**

built over graves have to be demolished. The following Hadith explains further:

- **Abu'l-Hayyaj al-Asadi told that 'Ali (b. Abu Talib) said to him: Should I not send you on the same mission as Allah's Messenger (ﷺ) sent me? Do not leave an image without obliterating it, or a high grave without levelling It. This hadith has been reported by Habib with the same chain of transmitters and he said: (Do not leave) a picture without obliterating it. Sahih Muslim: Book 4, Hadith 2115**

- **The following Hadith is used by the scholars to refute the extreme Sufis who claim that it is permissible to go to the grave of the Prophet in times of hardship and pray to him and ask him to remove our suffering:**

- **Narrated By Anas: Whenever drought threatened them, 'Umar bin Al-Khattab, used to ask Al-Abbas bin 'Abdul Muttalib to invoke Allah for rain. He used to say, "O Allah! We used to ask our Prophet to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O Allah ! Bless us with rain." And so it would rain. [Sahih Bukhari, Vol 2, Book 17, Hadith #123]**

- **If it were permissible for Muslims to go to the grave of the Prophet (saw) in times of hardship to pray to him and ask him to relieve them from their sufferings, Umar would have gone to the grave of the**

Prophet (saw) when he suffered a severe drought during his Caliphate.

- **It is haram for a Muslim to pray in a masjid where a grave is inside of it. Some students of knowledge asked a panel of scholars about the status of a masjid that has a grave inside of it. Below is the question of the students and the fatwa of the scholars.**

- **Is it correct to pray in mosques in which there are graves?**

- **Praise be to Allaah.**

- **Prayers should not be offered in mosques in which there are graves. The graves should be dug up and the remains transferred to the public graveyards, with each set of remains placed in an individual grave as with all other graves. It is not permissible for graves to be left in mosques, whether that is the grave of a wali ("saint") or of anyone else, because the Messenger (peace and blessings of Allaah be upon him) forbade that and warned against that, and he cursed the Jews and Christians for doing that. It was narrated that he (peace and blessings of Allaah be upon him) said:**

- **"May Allah curse the Jews and the Christians, for they took the graves of their Prophets as places of**

worship." 'Aa'ishah (may Allaah be pleased with her) said, "He was warning against what they had done." Narrated by al-Bukhaari, 1330, Muslim, 529.

- **And when Umm Salamah and Umm Habeebah told him about a church in which there were images, he (peace and blessings of Allaah be upon him) said: "When a righteous man died among them, they would build a place of worship over his grave and put those images in it. They are the most evil of mankind before Allaah." (Saheeh, agreed upon. Al-Bukhaari, 427; Muslim, 528**

- **The other special characteristic of the Hanbali madhab and the movement of Muhammad ibn Abdul Wahhab is making takfir on Muslims who abandon salah. The Hanbalis use the following evidences from Quran and Sunnah to make takfir on lazy Muslims who abandon salah:**

- **But if they repent, perform As-Salat (Iqamat-as-Salat) and give Zakat, then they are your brethren in religion. (In this way) We explain the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who know. (At-Tawbah 9:11)**

- **In the above Ayah Allah laid down three conditions for us to accept new reverts into the fold of Islam. These conditions are tawbah from kufr, salah and zakah. If these three conditions are not met, we**

cannot accept them as our brothers in deen. The following three Hadiths explain further that we need to pray to be Muslims:

- **Jabir (RA) reported that Allah's Messenger (SAW) said, "Between a man (Muslim) and shirk and disbelief lies neglect of salah." [Sahih Muslim (1/88) No. 82, Sunan Tirmidhi (5/13) No. 2620, Sunan Abu Dawud (4/219) No. 4678, Sunan Ibn Majah (2/181) No. 1078, Sunan An-Nasa'i (1/232) No. 463, Musnad Ahmad (3/370) No. 15021]**

- **Buraidah reported that the Prophet (SAW) said, "The pact between us and them is prayer. Whoever abandons it is a disbeliever." [Musnad Ahmad (5/346) No. 22987, Sunan al-Nasa'i (1/231) No. 463, Sunan Tirmidhi (5/13-14) No. 2621, Sunan Ibn Majah (2/181) No. 1079]**

- **Abdullah ibn Shaqiq Uqayli (RA) reported, saying "The companions of Muhummad (SAW) did not regard neglect of any of the deeds as disbelief as they did (neglect) of Salah." [Sunan Tirmidhi (5/14) No. 2622 and Mustadrak al-Haakim (1/48) No. 12 who said it met the conditions of al-Bukhari and Muslim]**

- **Another issue we have with the Sufis is the wearing of amulets for protection. We, the members of Ahlas**

Sunna wal Jamaa'ah, consider this to be shirk. The following Hadiths explain further:

- **'Whoever wears an amulet has committed shirk." [Musnad Ahmad (4/156) No. 17458 and Mustadrak al-Haakim (4/243) No. 7513]**

- **It was narrated that 'Uqbah ibn 'Aamir said: I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: "Whoever wears an amulet, may Allaah not fulfil his need, and whoever wears a sea-shell, may Allaah not give him peace." (Narrated by Ahmad, 16951)**

- **A Muslim who wants to be protected by the Holy Quran has to recite it. As for wearing the Quran for protection, this is a bid'ah and no sahaba did such an action.**

- **Another characteristic of the movement of Muhammad ibn Abdul Wahhab is making takfir on those leaders who dismantle the shariah. Hence, their enemies label them as wahhabis and takfiris. The following are some important fatawa of the classical scholars making takfir on the leaders who dislodge the sharia:**

- **Ibn Taymiyyah (rh) said: "And it is known from the religion (of Islam) by necessity and by the consensus**

of all Muslims that whoever legalizes to follow other than the religion of Islam or a Shariah other than the Shariah of Muhammad (SAW), he is a Kaafir. And his kufr is similar to that of the one who believes in some part of the book (Quran) and reject some of it." [Majmua al-Fataawa (28/524)]

- **Ibn Katheer (rh) said: "Thus, it has become in his sons a followed law to which they have been giving precedence over ruling by the book of Allah and the Sunnah of His Messenger (SAW). Whoever does this is a Kaafir who must be fought until he returns to the rule of Allah and His Messenger. So no one other than He should rule neither minorly or majorly." [Tafseer Ibn Katheer (3/131)]**

- **While 'Allama al-Shinqiti-May Allah be merciful with him-has said: To commit shirk with Allah in judging is of the same meaning as to commit shirk in His worship, there is no difference between the two in any manner. There is no difference in any sense between he who follows a system (nizam) other than Allah's system or law other than Allah's law (sharia) and he who worships an idol or prostrates to a false god. They are the same and both are polytheists [associating others] with Allah. [Adwa' al-Bayan, (7/162)]**

- **Shaikh Muhammad Ibn Saalih al-'Uthaymeen said: "The first type is when the Hukm of Allah is removed and replaced with another Taghuutee Hukm, so that**

the Hukm of the Shari'ah is eliminated between the people and he puts in its place another Hukm from the fabrication of the humans and they remove the laws of the Shari'ah concerning the Mu'amalah (i. e. the general actions between people) and they put in its place fabricated laws and this, without doubt, is Istib'daal (i. e. replacement) of the Shari'ah of Allah subhaanahuu wa-ta'ala, with other than it. And this is Kufr which removes one from the Milla because this person put himself at the level of the Creator because he shara'a (legislated) for the slaves of Allah that which Allah ta'ala did not give permission for and that is Shirk in His, ta'ala's saying: "Or have they partners with Allâh (false gods), who have instituted for them a religion, which Allâh has not allowed?" (Ash-Shu'ara, 21) – "Fiqh Al-'Ebaadaat", #60

- **Shaikh 'Abdul-'Azeez Ibn 'Abdullah Ibn Baaz said: "There is no Eeman for the one who believes the laws of the people and their opinions are superior to the Hukm of Allah and His Messenger or that they are equal to it or that they resemble it or who leaves it or replaces it with fabricated laws and institutions invented by people, even if he believes that the laws of Allah are more encompassing and more just." [Wujoob Tah'keem Shari'ah Allah' (pg. 16-17)]**

- **Another difference of opinion the Hanbalis have with the Sufis is the practice of visiting monuments and graves as pilgrims. The Sufis go in thousands all over the world to visit monuments and graves and use**

these cites as legitimate places for pilgrims. The Hanbalis are of the view that only three masaajid are legitimate places for pilgrimage because of the following Hadith:

- **Narrated Abu Huraira:The Prophet (ﷺ) said, "Do not set out on a journey except to three Masaajid i.e. Al-Masjid-AI-Haram, the Masjid of Allah's Messenger (ﷺ) , and the Masjid of Al-Aqsa, (Masjid of Jerusalem)." Sahih al-Bukhari : Vol. 2, Book 21, Hadith 281**

- **It is worthy of mentioning that one salah in Al Masjid Al Haram in Makkah is equal to 100,000 salah. And one salah in the Prophet's Masjid at Madinah is equal to 1000 salah. And one salah in Masjid of Al-Aqsa at Jerusalem is equal to 500 salah.**

- **Another characteristic of the Hanbali madhab is that whenever the Prophet (saw) gives an order, it means fard, mandatory. Some Muslims, like the Mu'tazila, claim that a commandment from the Prophet (saw) means the act is recommended and not fard. We use the following Hadith to refute their claim:**

- **Narrated Ibn `Abbas: Barira's husband was a slave called Mughith, as if I am seeing him now, going behind Barira and weeping with his tears flowing down his beard. The Prophet (ﷺ) said to `Abbas, "O `Abbas ! are you not astonished at the love of**

Mughith for Barira and the hatred of Barira for Mughith?" The Prophet (ﷺ) then said to Barira, "Why don't you return to him?" She said, "O Allah's Messenger (ﷺ)! Do you order me to do so?" He said, "No, I only intercede for him." She said, "I am not in need of him." BUKHARI: Vol. 7, Book 63, Hadith 206

- **Barira was a slave who earned her freedom while her husband remained a slave. She was given a choice to stay with him or move on to marry a man of her new status. Her husband, Mughith, was crying and begging her to stay with him. The Prophet (saw) suggested she stay with him because of his love for her. She said to the Prophet (saw) "Are you commanding me?" The Holy Prophet (saw) said "No, I am only interceding on his behalf". Upon hearing this, Barira said "I am not in need of him." and moved on with her life.**

- **The Hanbalis said the female sahabia knew that if it was a command from the Prophet (saw) she would be obliged to stay with him because a command from the Prophet means the act becomes mandatory.**

- **Another incident that makes the Hanbali madhab unique is the incident of a man asking the Prophet (saw) about making wudu after eating camel meat.**

- **Bara bin Aazib (RA) said that Allah's Messenger (SAW) was asked about making ablution after eating**

camel flesh. He said, “Make ablution after that”. Then he was asked about mutton. He said, “It is not necessary after that.” [Sunan Dawud (1/47) No. 184, Sunan Tirmidhi (1/122) No. 81, Sunan Ibn Majah (1/311) No. 494, Musnad Ahmad (4/303) No 18725]

- **In the Hanbali madhab camel meat breaks wudu because the Prophet (saw) said yes when the man asked shall I make wudu after eating camel meat. In their view, yes is a command and the action is fard. However, the other schools of thought believe that to make wudu after eating camel meat is recommended and not fard. The correct view on this issue, is the stance of the Hanbalis because a command of the Prophet means the action becomes fard.**

- **Another difference of opinion between the Hanbalis and the Sufis is the concept that Allah descends every night to the skys of the earth. The Hanbalis believe that Allah descends, while the Sufis believe that an angel descends on behalf of Allah. The following Hadith explains further:**

- **On the authority of Abu Hurayrah (RA), who said that the Messenger of Allah (SAW) said: "Our Lord (glorified and exalted be He) descends each night to the earth's sky when there remains the final third of the night, and He says: 'Who is saying a prayer to Me that I may answer it? Who is asking something of Me that I may give it him? Who is asking forgiveness of Me that I may forgive him?'" [al-Bukhari (7494) (also**

by Muslim (758, Malik (619), at-Tirmidhi (3498 and Abu Dawud (1315)]

- **Because of the above mentioned Hadith, the Hanbalis believe that Allah descends because an angel doesn't have the power to forgive us of our sins. In the Hadith, Allah ask "Who is seeking forgiveness so that I can forgive him?". If you are asked by a Sufi how does Allah descend, the answer is: He descends in a way that befits his dignity and majesty.**

- **Another difference of opinion the Hanbalis have with the Sufis is the concept of seeing Allah on the Day of Resurrection. The Sufis claim that it is impossible to see Allah because Allah said to Musa "*Lan taranee",* you will never see Me (Al-A'raf 7:143).**

- **We, the Hanbalis believe that we cannot see Allah in the dunya like Allah said in the above Ayah, however, we will see Allah in the hereafter and we have evidences from Quran and Sunnah to prove this fact. Hence, Allah said:**

- **There they will have all that they desire, and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic). (Qaf 50:35)**

- **Some faces that Day shall be Nadirah (shining and radiant). Looking at their Lord (Allah); (Al-Qiyamah 75:22-23)**

- **Narrated By Abu Huraira: The people said, "O Allah's Apostle! Shall we see our Lord on the Day of Resurrection?" He replied, "Do you have any doubt in seeing the full moon on a clear (not cloudy) night?" They replied, "No, O Allah's Apostle!" He said, "Do you have any doubt in seeing the sun when there are no clouds?" They replied in the negative. He said, "You will see Allah (your Lord) in the same way. [al-Bukhari (770) and Muslim (352)]**

- **QUESTION AND ANSWER**

- **Q: asalam alekum shaikh why did the followers of muhammad ibn abdul wahab fight against the ottoman caliphate, did they see it as legitimate if they were not why did they fight against them?**

- **The Caliphate of the Ottoman Empire became corrupted with Sufism. And with Sufism they abandoned al wala al bara. Every Caliphate will crumble the moment they get involved with Sufism or irja because these two groups are a cancer in the body of the Ummah.**

- **Q: which translation of fiqh Al Akbar is good to read**

- **It is always best to read a translation which is approved by the Ulama of Najd. This is so because a translation which is done by the Sufis would be**

embellished. Hence, you are not allowed to trust their translation. Sufis are known to embellish the works of the classical scholars by adding a lot of weak and fabricated Hadiths to their writings. They did exactly this to the work of Imam Dahabi. Imam Dahabi wrote a book called al Kabaa'ir i.e. The Major Sins, 80% of the Hadiths in this book were added by the Sufis and they are either weak or fabricated.

- **Q: what kind of hujjah can be provided for those who say aqeedah is nor important and tawheed is bidah because the word aqeedah is not found in the Quran.**

- **The people who say aqeeda is not important, we say to them fear Allah and stop misguiding unsuspecting Muslims and we remind them that the Prophet (saw) spent 13 years in Makkah teaching his sahabas aqeeda alone. Also, we remind them that the Prophet told Mu'adh ibn Jabbar, when he sent him to Yemen, that he should begin his dawah with the tawheed of Allah.**

- **Narrated By Ibn Abbas: When the Prophet sent Muadh to Yemen, he said to him, "You are going to a nation from the people of the Scripture, so let the first thing to which you will invite them, be the Tauhid of Allah. If they learn that, tell them that Allah has enjoined on them, five prayers to be offered in one day and one night. And if they pray, tell them**

that Allah has enjoined on them Zakat of their properties and it is to be taken from the rich among them and given to the poor. And if they agree to that, then take from them Zakat but avoid the best property of the people." [Sahih Bukhari, Vol 9, Book 93, Hadith #469] BukharI (9/98 Hadith: 7372)